The Missionary Herald

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The Cover Portrait

NO more fitting editorial comment could be made upon the death of our lamented young missionary, Rev. Daniel Miner Rogers, at Adana, April 15, than that in the *New York Nation* of April 22, which accompanies the portrait on the cover of this issue. Mrs. Rogers, now on her way to this country, her family, still in the death-stricken district, and Mr. Rogers' father, brothers, and sisters have tenderest sympathy from a multitude of hearts deeply touched by their heavy sorrow. It is some comfort that apparently there was no personal animosity against Mr. Rogers or any of the other missionaries to give occasion for the murderous assault upon him and Mr. Maurer.

Everyland Magazine

THE central committee on the United Study of Missions announce the publication, beginning next December, of a new missionary magazine for boys and girls to be called *Everyland*. As the name indicates, it will deal with missions of every character, home, foreign, and city. For the first year it will be a quarterly, with the expectation that its success will warrant thereafter a monthly publication of about an equal volume with the *St. Nicholas* magazine. Along with this announcement the committee offers a prize of fifty dollars for the best story of from four to five thousand words on foreign missions, the same to be in the hands of the publishers not later than October 1. Acceptable stories not winning the prize will be purchased at regular rates. Manuscripts, with stamps for return, are to be sent to *Everyland*, care of M. H. Leavis, West Medford, Mass.

Mission Conference at Clifton Springs

THE International Missionary Union announces its twenty-sixth annual conference, to be held at Clifton Springs, N. Y., June 8–14. Over one hundred missionaries, representing all denominations and nearly every mission field, are expected to be in attendance and in conference upon problems of missionary work. The membership of the Union is made up entirely of missionaries, but the public is invited to attend the conference sessions. Entertainment is furnished by the Sanitarium without charge to the members of the Union. Others in attendance can be accommodated at the Sanitarium or at private boarding places. Both missionaries and others expecting to attend are asked to notify Mrs. H. J. Bostwick, Clifton Springs, N. Y.

Turmoil in Turkey

IT was inevitable that much space in this issue of the *Herald* should be given to the current of recent events in Turkey. It has been a wild, violent current, shifting so suddenly and rushing so swiftly that not even the daily newspapers have been able to keep full track of it. The wreckage of it, especially within the borders of our Central Turkey Mission, has been terrible beyond all description. Its very first sweep brought death to our talented and knightly young missionary, Daniel Miner Rogers, and his companion in heroism, Mr. Maurer, of the Mennonite Mission. Our American Board offices have been a kind of news bureau in connection with it through the tense and strenuous weeks. The dispatches received here were at first-hand and proved of great service both in con-

firming more general reports through other channels and in quieting fears raised by rumors of a more sensational sort. A series of letters received from Dr. J. K. Greene, describing the situation in Constantinople from day to day, would have been the choicest of press material could it have been cabled and printed fresh from his pen. Both for keenness of observation and lucidness of statement they are remarkable letters. A most interesting feature of them is the reflection they give of wavering between a hopeful and despairing state of mind as to the issue of events. It is also an interesting fact revealed by them that particulars as to the outbreak in Adana were known in this country two or three days sooner than at Constantinople.

Results at Constantinople

ANY estimate of results at the Turkish capital from this current of events must be subject to revision at any moment. A few things have been accomplished which cannot be undone. The nightmare of Abdul Hamid's reign is ended; parliamentary government has gained in stability and become more sure of itself; the strength of the Turkish army has rallied to the support of reform measures and has manifested an efficiency which is certain to be highly respected. That an end has come to all violence and outbreak in Turkey would be far from safe to predict. But it must be a fair conclusion that another milestone has been passed on the road toward "calm quiet under liberty" for that much distracted country.

The Stricken Provinces

IT is too soon yet even to begin reckoning up the tale of disaster ensuing in the provinces, to mission communities, churches, schools, residences, and to other appliances of missionary work. The greatest sufferers in those regions are the Armenians and other natives of Christian races. Their case is desperate in the extreme. Early and extensive relief alone can avail for them. Already the relief work is under way through the fund promptly opened by initiative of the American Board. The Turkish parliament is said to have voted $150,000 for relief in those districts, but that will be slow in reaching its destination, whereas the American Board treasury can forward relief funds from this country to the centers of need with the utmost of expedition. The full $50,000 named in its appeal for relief will meet the exigency only in part, but it will do that part most effectively by doing it at once.

The First Mail

SATURDAY morning, May 8, the first mail from Tarsus since the massacre reached the Rooms of the Board. It was a postal card from Dr. Christie, dated April 18, and saying: "4,000 homeless people in house and yard; I have hardly time to eat. All property safe, and all missionaries except our dear Rogers and Maurer, of Hadjin. The fighting and massacre in Adana terrible. Preachers and teachers simply heroes. — T. D. C."

On the same day came letters from Aintab, dated April 17, which referred to the annual meeting supposed to be in progress in Adana, and without so much as a question raised as to any disturbance there or elsewhere. Evidently Aintab was quiet then; evidently, also, news travels faster out of Turkey than in it. For not only the fact, but some particulars of the awful massacre were known all through the United States days before they were heard of in Aintab, less than one hundred miles from the scene.

Chinese Home Missions

CONGREGATIONAL missions in China are not wholly the work of foreigners. The Chinese Congregational Missionary Society is an organization started by the Chinese at San Francisco in 1884 for doing missionary work in the fatherland, especially in the Kwangtung provinces, from which have come most of the Chinese now in the United States. While independent in its organization, this society keeps in close affiliation with the American Board, taking coun-

sel from the American missionaries, and relying upon them for a certain supervision in both spiritual and financial administration. Rev. C. A. Nelson, of Canton, as its field director and treasurer gives the following particulars about it: —

"It has one mission station, five outstations, one pastor, four preachers, one Bible-woman, three schools for boys, two schools for girls, a membership of 409, with additions of forty last year, a property valued at $24,000 silver, a contribution made from the field of $150 silver, besides $600 silver contributed by the Chinese in the United States." Mr. Nelson adds: "The work of this society is most encouraging to us, as it shows that the gospel has taken real hold, and that the Chinese Christians are beginning to walk."

The Next Stage in the Campaign

THE Joint Missionary Campaign has nearly completed the first stage of its progress. The period of campaign meetings is about at an end. The number of centers at which such gatherings have been held has reached very nearly the two hundred proposed at the outset. All in all they have been excellent and effective meetings, some of them exceedingly impressive. Very few of them have been disappointing, except as fears for them have been disappointed. A large number of them have far surpassed local expectation about them. The campaign speaking throughout has been of a high order, both in ability and earnestness. In the Home Department this month Dr. Patton makes deserving appreciation of the service rendered by twelve of our American Board missionaries. A like tribute to the representatives of other societies would be no less deserved, especially to the secretaries of the several societies, who were chief among the speakers, while giving able generalship to the campaign as a whole. Now that public meetings are practically over a new stage of the campaign is entered upon. The time is ripe for the committees and other organizations formed in connection with the meetings to push their work for rounding up subscriptions and bringing the campaign to its financial goal by the first of July. Necessarily this part of the work must be done quietly and without observation, but none the less it calls for vigor and thoroughness that the campaign may be crowned with success.

Where Is the Fault?

ONE result of the Joint Missionary Campaign has been the awakening of Congregationalists the country over to the fact that leadership in American missions is no longer theirs as a denomination. Time was, and through most of the last century continued to be, when the other denominations freely acknowledged their indebtedness to ours for initiative and example in almost every line of missionary work. Especially on foreign fields, in India, Turkey, Japan, our Congregational missionaries were the pace makers for those of other communions, and our missionary societies a kind of "pattern in the mount" after which other denominational boards were fashioned. But with recent years that precedence has been lost. Other denominations have forged ahead in the great missionary enterprise, while the Congregationalists have slackened in their advance. How is it to be accounted for? Where is the fault? Is it due to weakness of Congregational polity or to failing by our Congregational people to realize the advantages of their polity? As long ago as 1871 these questions were pressed by Secretary Treat in his address for the Prudential Committee at the American Board meeting in Salem. His conclusion was, "Our polity is not in fault, but our use of it is in fault." The same conclusion was maintained with great earnestness and force by Dr. A. W. Vernon in his stirring address to the Joint Campaign meeting at the Old South Church, Boston. The advantage of the Congregational polity, as he urged, lies in its especial adaptability to a high degree of spiritual earnestness

and consecration in the people who use it. It is not so much that the Congregational machinery needs to be tinkered as that a new measure of the power is needed by which the Congregational machinery can properly be worked. A new measure of this power is what will enable the Congregational churches once more to take their place of missionary leadership among the denominations.

A Medical College for China

No higher tribute could be paid to the value of medical missions than the plans which are announced for the founding of a medical college in China by ten recent graduates of the Harvard Medical School, with the backing of President Eliot and other prominent members of the Harvard medical faculty. It is proposed to build and endow an institution modeled after the Harvard Medical School, and administered by a board of trustees in this country, for teaching modern medical science and practice in the Far East. It will aim not to duplicate the hospital work now carried on by missionary and other foreign physicians, but to supplement it with the best scientific instruction, and to co-operate with it in conducting its clinical courses. While independent of all religious or missionary control, this school of modern medicine in China will be an added story erected upon the foundations laid broad and deep by missionary physicians. No doubt it will command sympathy and support from many people who are not especially interested in foreign mission work.

A College for Mardin

AN extended statement has recently been made of facts and conditions at Mardin, Turkey, that show the importance of making that place the educational center of that whole section of Eastern Turkey. To begin with, a good start has already been made in that direction by the high school there, which is now overcrowded. This is the only school in a territory nearly as large as the state of New York, with a million and a half population, at which teachers can be trained for the system of village schools which have sprung up in the region round about. It needs enlarging at once with a view to developing in a few years' time to collegiate grade. This can be done with very much less opposition than by attempting to plant a college elsewhere. Mardin is most suitable for the site of such an institution because of its healthful climate and strategic location in a territory capable of sustaining a dense population. Amid such a stir of events as is now taking place in the empire of Turkey it is easy to look upon it all at close range and lose sight of plans reaching into the future. Precisely the opposite is what should be done. There is no time so opportune to make ready for constructive work in the future as when present affairs are in a formative state. The project for Mesopotamia College at Mardin should be hastened rather than postponed by the rapidity with which history is making just now in the Turkish empire. Communications with reference to it should be addressed to Rev. R. S. Emrich, Mardin, Turkey, and subscriptions or the promise of them should be sent to Mr. F. H. Wiggin, 14 Beacon Street, Boston.

Death of Mrs. Hazen

PAINFUL tidings have been received that Mrs. Hervey C. Hazen, of the Madura Mission, died on April 9 at Kodikanal, the health resort to which she and Mr. Hazen had gone a few days previous, from their station at Tirumangalam. On reaching Kodikanal she felt better, as she herself said, than she had for three years; but she was very soon prostrated by sickness, and though having the best of medical attention, and surrounded by loving friends, she survived but three or four days.

Mrs. Hazen's maiden name was Hattie Cook. She was born in Elba, N. Y., November 17, 1859. Having completed her course of study in the Brockport, N. Y., Normal School, she was married

to Mr. Hazen April 15, 1884, and shortly after went with him to India. Had she lived until July she would have rounded out twenty-five years of faithful and devoted service in that country. She was greatly beloved, not only by the missionary circle, but by the natives, who regarded her as a mother. Her husband bears testimony that her efficient labors more than doubled his usefulness in the missionary field. One missionary says that Mrs. Hazen was an inspiration to them all by her faithful devotion and unceasing work. Rev. Mr. Chandler, secretary of the mission, says, "Her daring faith in prayer, her absolute devotion to her work, her intimate knowledge of the home life of Tamil women have marked her out among us all, and given her great influence among the people." Her afflicted husband, left peculiarly alone by her decease, will be remembered tenderly in prayer by a large circle, not only in India, but on this side of the Atlantic.

Mr. Roosevelt in Africa

PUBLIC interest in ex-President Roosevelt's visit to Africa continues unabated. The newspapers manage to keep track of his movements and to keep their readers well informed as to his remarkable hunting exploits. So far the traditional Roosevelt luck seems to be attending his expedition, as he has secured for himself pre-eminence for the number of lions he has already laid low. In connection with his visit many people are reading widely about Africa, especially that section of it to be covered by Mr. Roosevelt's travels. It is a section of especial historic interest, about which there is a considerable body of literature. The immortal names of Livingstone and Mackay are inseparably associated with it. Among the books of much interest relating to this part of Africa is the volume in the Forward Mission Study Courses entitled, "Uganda's White Man of Work," by Sophia Lyon Fahs. This book is edited and issued under the direction of the Young People's Missionary Movement. While classed as a juvenile and intended especially for boys, it has decided attractions also for adult readers.

A Doubly Notable Gift

A GIFT just received for the new mission vessel, the *Hiram Bingham*, has two special points of interest about it. First, it was given by the Sunday school of Bennington Center, Vt., the birthplace of the first Hiram Bingham, an early missionary to the Sandwich Islands and the father of the Dr. Hiram Bingham for whom the boat is named. In the second place, the amount of the gift is as many dollars as there are members in that Sunday school. As in many of the hill towns in Vermont, the church at Bennington Center has been depleted in numbers, but a missionary gift averaging one dollar for each member of its Sunday school shows that the spirit which raised up Hiram Bingham has not departed from it.

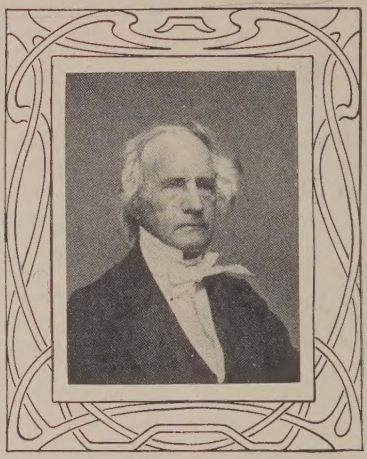
The Hiram Bingham at Ocean Island

A BRIEF letter from Captain Walkup, of the *Hiram Bingham*, has been received, dated Ocean Island, March 25. He has made a full tour of the Gilbert group, and reports the work in fairly good condition. He promises a fuller report very soon. By the same mail Mr. Channon writes that there has been a remarkable work of grace on Ocean Island. Every Bible brought by the *Hiram Bingham* was sold within an hour after the sale opened. Everything in printed form, hymn books, geographies, etc., was eagerly sought. Two hundred people stood around the doors wanting Bibles and hymn books after there were none to give them. These letters, coming just as we are ready for press, must go over until our next issue.

Our Missions In Miniature

Ceylon

Stations,	6
Outstations,	23
Missionaries,	13
Native laborers,	60
Churches,	19
Communicants,	1,973
Schools,	124
Pupils,	10,286
Native contributions,	$8,758



MIRON WINSLOW, D.D.

Madura

Stations,	10
Outstations,	397
Missionaries,	38
Native laborers,	618
Churches,	36
Communicants,	6,600
Schools,	218
Pupils,	1,961
Native contributions,	$12,098

CEYLON AND MADURA MISSIONS

ITS mission in Ceylon was the second opened by the American Board. It was established in 1816.

It is located in the small peninsula of Jaffna in the north-eastern part of the island. It is a beautiful and fertile region, with the seaport town of Jaffna at its center. The inhabitants number about 250,000, mostly Tamil people, whose ancestors migrated here from South India. The work of the mission has been largely among the higher section of the community (velalla caste), where its influence has been very marked both religiously and intellectually.

There is perhaps a no more advanced Christian community to be found in India or Ceylon than that of the 2,000 Indian church members connected with the nineteen churches of this mission. The educational results of its work have been very manifest, not only in the general intelligence of the people, but also in the large number of highly educated men who have engaged in Christian service in Ceylon and India.

At the present time no other mission emphasizes more the educational department of its work through its college, boarding school, and 120 village schools, in which more than ten thousand youth are being instructed at a nominal financial expense to the mission.

Some of the congregations worship in the immense old churches which were erected by the Dutch government during the days of its possession of the island, and to which all the inhabitants were perforce marched every Sabbath for service.

The most distinguished and imposing names connected with the past life and progress of this mission are Richards, Meigs, Poor, Scudder, Spaulding, Hastings, Howland, and Green.

CHURCH IN CEYLON, NEAR WHERE DR. SCUDDER FIRST WORKED

The college which was established by this mission, but which is now under a separate board of directors, has done excellent work in the training of strong leaders, such as today bring honor and efficiency to the pastorate of the churches and the headship of the schools of the island. Its graduates are also found in many positions of influence and usefulness in government and other services. Excellent hospitals for men and women at Manepay and Inuvil add power to the work of the mission, and a well-conducted industrial institution at Tellippallai completes its circle of missionary activity.

The Christians manifest considerable missionary activity by their efforts in the neighboring small island, and especially through a foreign mission established and conducted by them for years on the east coast of India. The offer-

ings of the Christians of this mission averaged about two dollars for every church member during the last year.

The churches of this mission have become an organized part of "The United Church of South India," which includes churches formerly connected with six missions in South India and Ceylon.

MADURA MISSION

In the year 1834 the Jaffna Mission turned its attention to the needs of the continent and sent Rev. L. Spaulding to establish a new mission in the Madura District. This was the beginning of the Madura Mission.

A BIBLE-WOMAN

This district is near the southernmost point of India, whose plains are on the line of greatest heat in the world, the annual average being eighty-three and a half degrees in the shade. The district is as large as Massachusetts, with a population of nearly three million souls. Nearly all the people are Dravidian or Turanian in race; and, unlike the Aryans, are from time immemorial animists or devil worshipers. This is still true, notwithstanding the fact that they have long been absorbed into Hinduism. The language of the district is Tamil, a vigorous tongue spoken by 18,000,000 people in South India.

The great Saivite temple of Madura, one of the largest shrines in the world, is the center of religious life and enthusiasm for the district. Yet this mission has in that city, under the shadow of that temple, four self-supporting churches, a college, a high school and normal training school for women, a Bible training school for women, five schools for Hindu and Mohammedan girls, a number of primary schools for boys, besides a force of forty Bible-women, with two large hospitals, one of which has the unique distinction of having been erected by the offerings of grateful Hindu patients. In the vicinity of Madura, at Pasumalai, is a Christian high school, a normal training school, a technical school, and a theological seminary, where 550 youth are being prepared for life, and most of them for Christian service. There also is the Mission Press establishment, which sends forth two million pages of Christian literature annually, and which prints the two magazines of the mission.

The Christian community connected with the mission comprises 21,000 souls, of whom 6,600 are full members of the church. These Christians are found in 525 villages and are gathered into 400 congregations and churches. There is no section of the district in which Christians are not found (including Roman Catholics), even though they aggregate only about four per cent of the population.

Working for the development of the Christian community and for the salvation of the district are thirty-five American missionaries, men and women, and 618 Indian agents. Of this latter class twenty-five are ordained men, who are well-trained and competent leaders of the churches, and all of whom are supported on the field. Eighty-five are Bible-women, who give their time to teaching God's Word to Hindu and Mohammedan women in their homes. One thousand Hindu homes are open to these Bible-women in the town of Madura alone. There are 160 preachers, 340 teachers, and twenty-five medical agents among these men and women.

India is to be saved by her own sons and daughters, and the Madura Mission has done much to raise and train Indians who are qualified in scholarship, piety, and character to do this great work. Of these men about ten are university trained, while many more have passed through a partial college course, and a host of men and women have passed the university entrance test.

In our Christian community 7,100 can read and write, which is one-third of all our people and is a very good showing as compared with the five and one-third per cent which is the percentage of literates among the people of India.

This mission is unique in the fact that no more than fifty per cent of its Christians are from the outcaste community. The other moiety is from the respectable Sudra castes, and nearly all the castes of that district are represented in the Christian Church.

The Christian community is not only well developed in intelligence and culture; it also shows marked growth in the graces of character. They are specially strong in simple piety and deep trust in God, but are weaker, as are all the people of the East, in that robustness of character which overcomes and which the West characterizes as manliness.

Madura Christians reveal their faith through their benevolences. Though the income of the people of the mission is only $1.66 per month for a family, their offerings during the last year amounted to nearly one dollar per church member. This offering represents self-denial even to the extent of foregoing some of the necessities of life.

Another evidence of the genuineness of the faith of the people is found in their outgoing effort for the salvation of their countrymen. It is fifty years since they established their Home Missionary Society. It is now giving itself to a noble effort for the evangelization of a neglected section of that district, 300 square miles in extent. Six agents are now employed in that region, in addition to more than a dozen other evangelists scattered all over the Madura District, all representing this Indian society and entirely maintained by its funds.

The Christian Endeavor movement has made good headway in the Madura Mission. There are more than four thousand members in its 150 societies scattered all over its territory. This is a much larger number than in any other mission of India.

The common church organization, called "The United Church of South India," already mentioned, includes the churches of this mission, with those of Ceylon and four other missions, two Presbyterian and two Independent. This is doubtless the beginning of a great movement in India towards organizing a church union, and the Madura Mission is fortunate in being one of the leaders in the movement.

Among the many missionaries who have wrought for the founding and growth of this mission and have passed on from its activities are Messrs. Spaulding, Poor, Winslow, Tracy, Scudder, Kendall, Capron, Herrick, and Washburn. Verily their works do follow them.

On February 24–26 the seventy-fifth anniversary was celebrated. The goodly gathering of more than two thousand Christians in the new college building was in itself a revelation of the success achieved by the mission in its redemptive work. And nothing could show the gratitude and deep appreciation of the Christians more clearly than their freewill contribution of $1,000 (or 200 sovereigns), to be conveyed as a thank offering to the American Board upon its centennial celebration in 1910.

THE NEW MADURA COLLEGE BUILDING

OPENING THE NEW BUILDINGS AND GROUNDS, AMERICAN COLLEGE, MADURA

GREAT events are slow in coming, but they are worth waiting for. Such an event was the formal opening and dedication of the new grounds and buildings of the American College, Madura, on the 24th of February. It was a part of the three days' celebration by which the seventy-fifth anniversary of the founding of the Madura Mission was observed, an occasion which brought together a large number of missionaries, pastors, catechists, teachers, and Christian laymen from all over the Madura field. The European and American community of Madura and many influential Hindu and Mohammedan gentlemen of the town were also in attendance.

The exercises were presided over by H. F. W. Gilman, Esq., I.C.S., the chief government official of the Madura District, and participated in by the Rev. M. Lounsdale, of the Society for the Propagation of the Gospel College, Trichinopoly.

Following a historical statement read by Mr. Herrick were three educational addresses. The first was by S. Venkobachariar, Esq., B.A., F.M.U., the principal of the Madura college, on "The City and the College." He spoke of the ancient fame of Madura as the political, religious, and intellectual capital of Southern India, commended the mission on its selection of a site chosen for the college, and expressed his appreciation of the work done by the mission in Madura and of the emphasis which it puts upon religious education as fundamental.

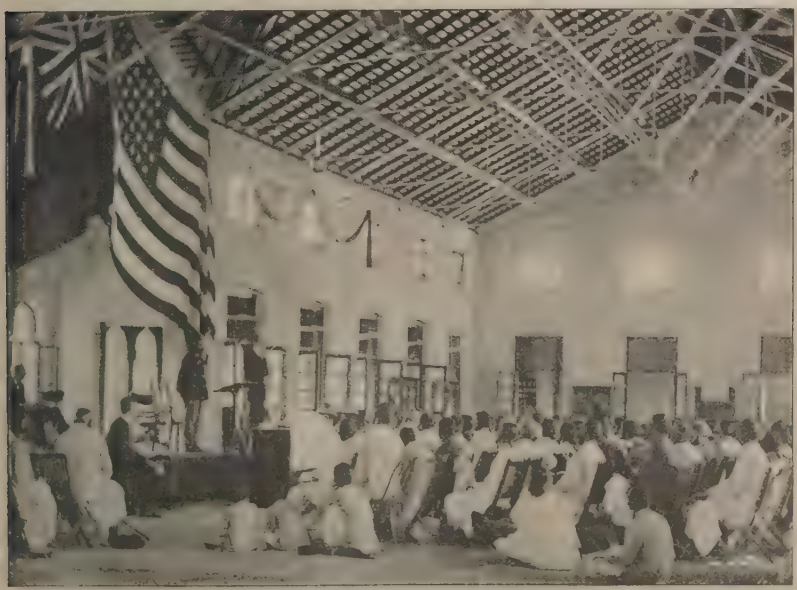
Rev. J. M. Russell, M.A., of the Madras Christian College, was the next speaker,

and his subject was, "The University and the College." In bringing greetings to the college and mission from the greatest of the mission colleges in Southern India, Mr. Russell spoke approvingly of the high standard now required by the university, of its affiliated colleges, and the likelihood that still further demands would be made, especially upon the first grade colleges. This, however, occasions vastly increased expense to the colleges, and will, in Mr. Russell's opinion, soon necessitate their endowment.

The third address was by L. C. Williams, Esq., inspector of schools in the Educational Department of the Madras government, who spoke on "The Educational Department and the College." He expressed both pleasure and surprise in finding so superior a building ready for the American College in Madura, and high appreciation of what America is doing through its Christian missions for the uplift of the Indian people.

Mr. Gilman, the chairman, concluded with a most cordial and sympathetic address. Amongst other things he said: "The opening of this college is in my opinion only in accordance with the fitness of things. No surer sign of prosperity, whether in commercial, industrial, or educational affairs, can be found than the periodically recurring need for extension of accommodation. This being the case, the American mission of Madura can look with pride upon the results of its seventy-five years of work in Madura. The record of the American mission of Madura is a record of thoroughness of consideration for others, of fixity of purpose, and of a moral courage which should be an example to those who are interested in the welfare of this town." At the close of his address the chairman formally declared the building open, after which the prayer of dedication was offered by Rev. W. M. Zumbro, the principal of the college. The exercises closed with singing "God Save the King."

In architecture the building is Sara-



ASSEMBLY HALL
Dr. Hume speaking through an interpreter

WITH BANNERS DISPLAYED AND MR. MILLER AS MARSHAL

cenic, designed by H. Irwin, Esq., late official architect of the Madras government. The corner stone was laid by His Excellency the Hon. Sir Arthur Lawley, K.C.M.S., G.C.I.E., in November, 1906. The eighteen acres of grounds cost $6,765, the college hall about $15,400, and the first story of the students' dormitory about $7,000. It is built of brick, pointed on the outside, plastered on the inside. Special care was taken in molding and burning the bricks, which were done on the premises.

A wide veranda entirely around the building, both for the lower and upper stories, protects against the intense light and heat of the tropical sun. The first story has seven large rooms, five for recitation, study, and laboratory use, besides an office and a museum. These rooms during the three days' anniversary were filled with an educational exhibit and were crowded with visitors. The second story is an assembly hall 42 by 118 feet, the largest in Madura, in which on the opening day more than two thousand people were gathered. It will also be used for the present as library and reading room.

The Madras University, like other Indian universities, requires the colleges affiliated with it to provide hostels or dormitories for the students. Happily the American College has been able to provide such accommodations for its students. Though the funds available have allowed only the first story of the hostel to be completed, the accommodation provided will be sufficient for the immediate present, and was opened at the same time as the main college hall. It has accommodations on one side for Brahman students, with a dining room, storeroom, and kitchen; similar provisions on the other side for the Christian and non-Brahman Hindu students.

The new college campus comprising eighteen acres is a splendid property. Adjoining it on the north is the large public park of Madurá, and on the east the Municipal Fair grounds, while on the south and west it is bounded by wide streets. The money for these grounds and buildings is a part of the $100,000 given a few years ago by Mr. John D. Rockefeller to the American Board for the educational institutions.

The opening of the new college building and grounds marks another stage in carrying out the plan for strengthening the institution begun in 1903, and effected in 1904 when the classes were removed to Madura and housed in rooms of the high school building.

The important changes in its requirements made since then by the Indian

government upon the colleges will necessitate still farther steps.

There yet remains to secure for the American College in Madura adequate endowment and equipment, so as to raise it to the rank of a first grade college teaching through the full four years' academic course.

THE CHINESE AT PLAY

By Rev. VINTON P. EASTMAN

PERHAPS I may write something worth while of the games and sports of the Chinese, so far as I have seen or heard them. For some you can hear even when you can't see them; such, for example, as the top spinning, which is a favorite winter pastime for boys of all ages. That family is indeed a poor one which, having boys, has not also one or more tops, or in stricter phrase diabolas, for they more nearly resemble this than a top. Made of wood and spun on a string fastened at either end to a short stick or handle, and with holes at each end of the top through which the wind whistles as the top turns, you can imagine how noisy a plaything it might prove to be, especially when ten or a dozen are vigorously in motion at the same time and in close proximity. A week or so ago we could scarcely stick our heads out of doors without hearing the buzzing of from one to a dozen of these diabolical toys, and even yet there are plenty of them in evidence.

As to kite-flying there is, I imagine, no country where the art is known and practiced more diligently and skillfully. Kites little and kites big; kites red, kites yellow, purple, and white; kites like birds and kites like dragons; kites of almost every conceivable size and shape and color are at this season of the year everywhere in evidence. And the remarkable part about it all is that all these kites are so skillfully made that they fly, unless perchance by some unlucky mishap one should, like the small boy's kite at home, get lodged over a neighbor's housetop or some offending telephone wire. Men as well as boys indulge in this sport, and real sport it is too, for some of the dragon or centiped kites, which seem to be all tail and no body, the tail rising first into the air and pulling the rest after it, are as much as 100 feet long. With my camera I snapped one the other day which was forty-five feet long, and a few days later I saw one which I am sure was fully twice that length.

Today as we were coming home from a country tramp we saw the first illustration we have had of the use of the pigeon lute. This is a small whistle made of wood, I think, which is fastened to the pigeon's tail. As the pigeon flies the whistle sings, and weird yet pleasant music is wafted to the listening ear. We are told that the season for this amusement is just beginning.

Making music on rude, homemade drums is still another innocent and harmless winter amusement. A sheepskin is stretched tightly over a bent stick, and on the ring at the lower end iron rings or bangles are fastened. This tambourine is shaken and beaten simultaneously, the noise that results, however, not deserving to be dignified by the name of music.

THE CRISIS IN TURKEY

FOR nearly nine months the new Turkish ship of state had fairly clear sailing. The prevailing winds were favoring and the sea was comparatively smooth. A few times amid shifting tides and treacherous cross currents the danger of running on the rocks was imminent; but each time there was seamanship enough in command to steer a safe course into more quiet and navigable waters.

It was a nine months' wonder. Was history at length to record a revolution displacing absolutism by constitutional government without violence or reprisals, without even a change of sov-

Niazi Bey. First raised the banner of revolt against the old *régime*.
Enver Bey. The idol of the Turkish army and most popular of the Young Turk heroes.
Tewfik Pasha. Former Grand Vizier, and connecting link between the old and the new *régime*.
Ahmed Riza Bey. First president of the Chamber of Deputies and recognized as the Young Turk leader *par excellence*.

ereign? Was that solitary instance of a spontaneous and bloodless revolution to be in Turkey, whose absolutism had been of so pestilent and murderous a type? It was too much to hope, and it was not the unexpected that happened. Suddenly the tempest burst upon the new ship of state with the utmost of fierceness and fury. It was a storm with two widely separated centers, if there were not two storms wholly independent of each other. At any rate each had a distinct character of its own, while their coincidence aroused the suspicion that they were due to the same secret cause. One outbreak was metropolitan, the other provincial. One centered at Constantinople about the palace and parliament house, the other in the outlying districts of Southern Asia Minor and Northern Syria. The symptoms at the capital were more ostensibly political; in the provinces they were more manifestly racial and religious. At Constantinople it was revolt of Turk against Turk; in Beirut, Adana, Tarsus, and Hadjin it was conflict between Moslem and Christian. In neither case was it directed against the American missionaries or other resident foreigners. In both cases it was reactionary; an attempt by violence to wrest control of the government from the hands of the Young Turk reformers and restore it in full to the Sultan, Abdul Hamid II.

THE REVOLT AT CONSTANTINOPLE

The inauguration of constitutional government in the Turkish empire was a marvelous achievement. The Committee of Union and Progress which brought it about is a marvelous organization. Without centralized or even nominal leadership, with no flourish of trumpets or public campaigning, with not so much as an office in Constantinople, it had commanded support from the army, had compelled the Sultan to revive the defunct constitution, had dominated in the election of a parliament, and diffused through the empire an atmosphere congenial to constitutional government. Its vigilance and energy seemed to leave no point uncovered.

But there was one quarter which it had not sufficiently safeguarded. As is apt to be the case, it was at the side on which its strength had been the greatest. It was by winning the army to its sympathy and support that the Committee of Union and Progress had succeeded in securing the constitution and in shaping affairs in accordance with it. But the army as the Young Turks dealt with it, particularly in Constantinople, was the officers with their superior intelligence and military training. The ignorant common soldier had been left out of account, or at any rate reckoned on as safely at command of his officers. Just there the cunning old man in the Yildiz palace, with his mastery of intrigue and an ample private purse, saw his opportunity. He was the *Padishah* as well as the Sultan, Commander of all the faithful followers of Islam as well as head of the Ottoman empire. Those ignorant common soldiers were typical Moslems, while their officers and the Young Turk leaders in many cases were much less religious. Let those soldiers be convinced that the new parliamentary government was adverse to the Mohammedan faith and heedless of Mohammedan law, and at once they would turn against it. Precisely that is what was done in Constantinople by the more fanatical Moslem leaders in connection with other reactionaries and the reform party known as the Liberal Union, all with his sultanic majesty as the power behind them. The common soldiers at the capital revolted against their officers, shooting some of them down in the streets. They demanded the dismission of ministers, the removal of Young Turk leaders from control in parliament, and the enforcement of Mohammedan law. Accord-

THE CITY OF ADANA

ing to what seems to be well-founded report, plans were laid to use them for wholesale slaughter of Christians throughout the city, including foreigners and officials of the foreign legations.

Again it was the Committee of Union and Progress whose resourcefulness saved the situation. Driven from the capital, with the parliament removed to San Stefano, it had still one force in reserve. The Third Army Corps at Salonica could be depended on, both officers and men. It was a question simply of getting it to Constantinople in time. At once it was mobilized. Troop trains were given right of way. With a dispatch worthy the ablest generalship 40,000 soldiers were transported and drawn up in order before the walls of Constantinople. By a ruse clever enough to disarm even the suspicions of Abdul Hamid a day was gained, and before riot had chance to break out heavy siege guns were trained on the Sultan's palace and the barracks of the mutinous soldiers. It took stubborn fighting and considerable loss of life before the palace guard of 4,000 Albanians were overpowered and surrender secured, but it was fair fighting between disciplined forces and not promiscuous slaughter.

The issue of it was clear sailing once more for the new ship of state. So far as the capital was concerned the storm had been weathered. The constitutional party was still in command, and the Sultan, Abdul Hamid, was a prisoner. What should be done with him? Here again the Committee of Union and Progress showed its moderation and wisdom. It would not presume to decide. That was a question for parliament and the Sheik-ul-Islam. By due process it was decided that Abdul Hamid should no longer be Sultan. The vote of parliament deposing him was unanimous, and the Sheik-ul-Islam's decree conclusive. The same decision which removed Abdul from the throne to a prison transferred his brother Reshad from prison to the throne as Sultan Mehmed V. So closely has he been kept in obscurity for a whole generation that it is largely guesswork as to what manner of man he is. Perhaps it is fairest to take his own account of himself until he has opportunity either to verify or disprove it. He declares himself to be a friend of constitutional government and in sympathy with the distresses of all his people. If he has capacity and strength of character to act that part, he certainly has one of the greatest opportunities to serve humanity and bless the world that ever was open to a ruler. If he is simply "good, but weak," as rumor says of him, the Committee of Union and Progress may be depended upon for the time being to shape his rule of the empire and insure that he does little harm.

THE CONFLICT IN THE PROVINCES

That there had been bad blood between Turks and Armenians in the Adana region for weeks, stirred up by Armenians who were arming themselves and speaking abusively of Mohammedans, that finally this bitterness broke out into mob violence which was soon organized into a desperate warfare of extermination against Christians, and that the Adana governor did not dare to interfere — that is one explanation. That the Moslems at Adana took their cue from the reactionary movement at Constantinople, and that the governor of the province, not being able to foresee the final outcome at the capital, feared to take sides, and so allowed the work of race hatred and extermination to run its course — that is another explanation. That the central government was cognizant of this movement in the interior, if it did not arrange it; that soldiers were allowed to share in the rioting, if not ordered to do so; that for this reason the Adana governor was able to say, "We are not

ST. PAUL'S INSTITUTE AT TARSUS

responsible"; that this explains the definite and desperate purpose of the mob, the great extent of the territory which they covered in their bloody work, and its horrible thoroughness; that men did these things in the name of religion — these are gleanings from reports. At this distance we cannot unravel the matter.

But the results are plain: the Christian population of the fertile province of Adana and the rich Antioch region stricken with death and nameless horrors, a multitude of terrorized, homeless, and starving refugees, a Protestant ministry reported to be cut in two, the loss of two American missionaries, and the destruction of foreign property. It is a ray of light that the new government has ordered a searching investigation and has voted $150,000 in relief of the sufferers; but will it reach those who are in need, for whom the aid is intended, and will it be enough?

Adana was the center of the outbreak. From there it spread in all directions. An armed band took train for Tarsus to inaugurate there the terrible work. They went out into the villages of the Adana plain and the Taurus Mountains. Everywhere murder, pillage, fire! Deurt Yol on the Adana plain occupies an eminence, and there the Armenians were able to make a stand, till at last help reached them. The attacking forces swept on to the bay of Alexandretta, releasing 400 convicts from the prison at Pyas to swell their numbers. Around the end of the bay they carried devastation to all the villages of Alexandretta, and threatened the city.

Only Beylan, ten miles inland from Alexandretta on the main road, nestled in the tops of the mountains and occupying the famous Syrian Gates, was able to defend itself. But the horde went around over the mountains and continued their work. At Kuruk Khan, on the through road, they left no living inhabitants. They turned southward and swept the mountains facing Antioch, which are full of Christian villages, Mousa Dagh, north of the mouth of the Orontes, and Mt. Casius to the south, and Suadea in the valley between them; while in Antioch, also, there was the same story of murder and plunder. Other bands seem to have gone east from Adana, taking Hamidieh and Osmanieh on their way, and reaching the Amanus Mountains with their Christian villages. Still others must have gone north to Hadjin, a city several days' journey distant, situated in a long and narrow valley, and capable of defense, a city the majority of whose population are Christian, inciting to pillage and slaughter in that vicinity. And in each case the wild Mohammedan villagers, Circas-

sians, Kurds, and Turks, joined with the attacking parties.

Where were the missionaries? Five women at Hadjin, one of them alone in the school, a few at Tarsus, missionaries of the Reformed Presbyterian Church on the coast at Latakia, Alexandretta, and Mersine. But by a coincidence which we cannot comprehend the annual meeting of the Central Turkey Mission, with representatives from the field of the whole mission, was in session at Adana itself, beginning April 14, while the annual meeting of the Cilicia Evangelical Union also, composed of native pastors and delegates from the fifty native churches of the same mission, was set for April 17 at the same place. Thus the strength of the evangelical movement in Central Turkey was in Adana or moving toward the city at this time, and many leaders were brought within the zone of death.

What does it all mean? We cannot tell. But we know that it has wiped out whole Christian villages, has brought untold misery and sickness, poverty and fear to thousands of Christian refugees, and has sent a wave of terror over the whole Christian population of the country. We know that it will compel the bending of every energy toward the re-establishment of their homes and of stable economic conditions on the part of the stricken communities. For the missionary work it gives a blacker background, and makes imperative relief measures requiring much money and draining men's sympathy. It means Protestant congregations pastorless and greatly reduced in numbers and in ability for self-support. It means church and school buildings destroyed, and much work to be done over again. It means a wearing, heart-breaking sorrow for native Christian men and women, whom the missionaries loved and whom they could not help. And yet we cannot think that all the Mohammedans favored such deeds of violence.

MISSION COURTYARD AT ADANA

This outbreak will certainly bring its economic and moral judgment, as well as its final retribution, upon its perpetrators. It may have been a last awful gasp of Mohammedan fanaticism, realizing that its time is short. We Christians of America should see as we have never seen before that the lifting of Turkey into line with the Christian civilized nations of the earth is an undertaking demanding all our powers. And we must believe that this storm-cloud has a side toward the sun, though what we see is black as lead.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

GAINS AND LOSSES

WHILE this great Joint Campaign is going on little can be done in the way of stimulating the regular receipts of the Board. The more do we rejoice that we can report a favorable showing for the month of April. While there was a falling off in legacies to the amount of $4,561.75, this was more than offset by the gain from living donors, so that we stand $1,008.58 to the good. In detail the gain from donations was as follows: Churches and individuals, $1,187.26; Woman's Boards, $3,412.63; Specials, $1,329.45. While the Sunday schools appear to have fallen off, it should be kept in mind that many of their gifts this year are designated to the *Hiram Bingham*, the new missionary vessel, and are not included with the regular receipts. In reality the Sunday schools are doing considerably better than last year. The record for eight months is a better indication of our trend. It shows a falling off in regular church donations, but a gain in legacies. As matters stand at the beginning of May we are $35,481 in advance of last year.

Speaking comprehensively, the returns for April afford ground for hope. Steadily increasing receipts from churches and individuals are favored by the returning prosperity of the business world, the steady growth of the apportionment idea, and the activity of the laymen. These will bring the Board through the year without debt, provided our pastors are awake to the situation. Consider what it would mean to clear off the present debt by the Joint Campaign Fund, and then to plunge into another. There is no need of this, though there is some danger. Then there is the old story of "special" gifts entrenching upon regular receipts. Read it in the figures below. Gains in specials are often a dubious advantage. They are no real help to the work if they force the Board into debt.

THE FINANCIAL STATEMENT

RECEIVED IN APRIL

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1908	$15,427.30	$27,528.48	$781.99	$5,716.85	$7,672.80	$3,125.62		$60,253.04
1909	16,614.56	30,941.11	550.48	7,046.30	3,111.05	2,998.12		61,261.62
Gain	$1,187.26	$3,412.63		$1,329.45				$1,008.58
Loss			$231.51		$4,561.75	$127.50		

FOR EIGHT MONTHS TO APRIL 30

1908	$180,449.12	$140,417.53	$8,787.44	$32,866.22	$44,122.52	$14,771.98		$421,414.81
1909	176,500.23	143,928.67	7,743.59	41,681.96	64,820.54	14,625.16	$7,595.86	456,896.01
Gain		$3,511.14		$8,815.74	$20,698.02		$7,595.86	$35,481.20
Loss	$3,948.89		$1,043.85			$146.82		

THE NEW SECRETARY

On May 1 we had the pleasure of welcoming to the office Rev. D. Brewer Eddy, Assistant Secretary. Mr. Eddy will have charge of our young people's work, taking up the task Mr. Hicks laid down last December, and he will also bring much needed help to the general work of the Home Department. Mr. Eddy graduated from Yale in the class of 1898, studied theology at Hartford, Auburn, and Oxford, was for a time traveling secretary of the Student Volunteer Movement, and for the past three years has been pastor of the Trinity Congregational Church of East Orange, N. J. He has been prominently identified with the management of the Yale Mission in China. He comes to the Board rarely fitted for the special tasks intrusted to him, and we bespeak for him an enthusiastic welcome among the churches.

RECEIVING THE NEWS FROM TURKEY

Not since the terrible events in 1900, in connection with the Boxer uprising, have the officers of the Board and the workers in our Rooms been under such a strain of anxiety and suspense as during the past few weeks. The deep concern that was felt over the political outcome was overshadowed by personal anxiety for the safety of the missionaries and native Christians at Adana, Tarsus, Hadjin, and other points in Central Turkey. Those were days of sad and helpless waiting. What tragedies were being enacted none could tell. Press dispatches were uniformly alarming. For days no definite word came from the missionaries. When messages were received, some of our worst fears were confirmed. We knew a wide circle of relatives and friends of missionaries in this country were looking to us for tidings. Reporters frequented the office. The telephone calls seemed to be one continuous question as to Turkey. Messages were freely exchanged between the Board office, Associated Press headquarters, and the State Department in Washington, yet all were terribly in the dark. Christians, however, know where to go at such a time, and out of the experience of these dark days we bear testimony that the "secret place" did not fail us. Then it was we turned to the old Psalms for help, the Psalms which had sustained and comforted God's people through the storms and the persecutions of the ages: "God is our refuge and strength;" "Why do the heathen rage?" "I will lift up mine eyes unto the hills." The words of the prophets, too, especially the latter part of Isaiah, proved wonderfully helpful, as though written and shining for us at that special time. During those days of anxious waiting some of the hymns of the church came to hold a more precious meaning. Who can express the steadying power of a hymn like "Peace, perfect peace," in days such as we have seen of late? We realized, too, that there are hymns which never reach their full meaning except in times of persecution and massacre. With thousands of our fellow-Christians of the Armenian race suffering martyrdom for the cause of Christ, we sang with deep feeling such lines as these: —

"Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light.
'Tis finished! all is finished,
Their fight with death and sin;
Fling open wide the golden gates,
And let the victors in."

If while singing such words the voice chokes and the eyes fill, it is because the very fountains of divine comfort and grace are opened up. And we know this comfort is everywhere. We are confident our missionaries in Turkey, beset by mobs of fanatics, with tumult, rapine, and massacre about them, have known the peace which passeth all understanding, and have felt themselves in the very presence of God. We trust it has been so with their loved ones at home. To them all, missionaries and friends, we would send a word of comfort and cheer as

we work together in this fellowship of His sufferings.

A CALL FOR RECRUITS

The almost overwhelming catastrophe in Turkey leads us to issue this call for recruits. Now is the time to re-enforce our missionaries in that troubled land. Now is the time for the heroism of our volunteers to be put to the test. Before the massacres we were asking for five ordained men for the Turkish empire. Now we want two additional men for the Central Turkey Mission, one to stand in the place of the martyred Rogers, and the other to supply a want created by the transfer of one missionary now on the ground. Seven ordained men for Turkey is our appeal, also one physician. Are there not well-qualified men in our seminaries who will feel that this is a call of God to them? Are there not young pastors with the missionary vision who will heed this summons to self-sacrifice and danger?

Before the missionaries at Adana had been relieved, while they were penned up in their premises, surrounded by howling mobs, one of our candidates in the West, a young lady in the midst of her college course, offered herself for immediate service at Adana. She wrote: "I want to go to Adana, and I want to go now. I do not want to wait four years." Her appeal touched our hearts deeply, but for various reasons it does not seem wise to have her drop her preparation so as to sail at once; but we do hope and believe there are others, young men and young women, whose hearts God has touched with a sense of the heroic service demanded in Turkey, and who are qualified physically and intellectually for this great work. The Home Secretary will be glad to hear from them.

By the appointment of Rev. and Mrs. Harry Stratton Martin, Mr. Arie Benjamin DeHaan, Miss Sarah D. Seymour, and Miss Delia Dickson Leavens to North China much needed relief is given to that mission so long appealing for re-enforcements, while the Foochow Mission is greatly strengthened by the appointment of Mr. Edwin Dwight Kellogg, a senior in Bangor Theological Seminary, and Miss Alice Rogers Ropes, also of Bangor. The South China Mission is also rejoicing in the appointment of Mr. Obed S. Johnson to the work in Canton, while Shansi will not have to wait long for sorely needed workers. Rev. Harold I. Gardner, recently resigned from the pastorate of the First Congregational Church of Harvey, N. Dak., Mr. Elmer W. Galt, of Chicago Theological Seminary, and Miss Altie M. Cumings, of Tabor, Io., have been appointed as missionaries, their designation to follow shortly. They desire to go to China.

ANNUAL CONFERENCE OF NEW MISSIONARIES

The annual conference for our newly appointed missionaries is to be held in the Board Rooms at Boston, June 3 to 9. About twenty appointees will be present, a somewhat smaller number than last year. The time will be spent with the officers of the Board, listening to lectures covering different phases of missionary work and the relations of missionaries to the various departments of the Board. The topics cover a very wide range, some of them being very practical, such as "How to Make Interesting Missionary Addresses," "How to Interest Givers," "How to Take Good Photographs," "Purchasing Outfits." Careful attention is given to topics relating to the physical, intellectual, and spiritual life of the missionary, but naturally the leading emphasis is upon the principles and methods for conducting the various lines of missionary work. Relations to native people, native religions, native governments occupy one session. On Sunday, June 6, the young missionaries will speak in groups in various churches, and on the evening of the 9th a great farewell service will be held in Central Church, Boston. This fifth conference in the series will certainly surpass in value and interest those that preceded it.

D. C. GREENE

L. S. GATES

J. E. MERRILL

G. W. HINMAN

C. T. RIGGS

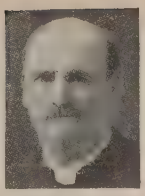
H. H. ATKINSON

TWELVE APOSTLES

We present on this page the faces of the twelve missionaries who have engaged in the Together Campaign, and we take this opportunity for expressing on behalf of the Board and all the co-operating societies our appreciation of the work they have done. Up and down the land they have gone, speaking of their work, and unconsciously bearing witness as to the quality and spirit of the men the Board has sent out to represent Christ in foreign lands. They have advertised the cause of missions as never before in our denomination. Representing the different phases of the work, evangelistic, educational, medical, and literary, they have given a splendid impression of the comprehensiveness of the agencies employed in the modern missionary propaganda. But best of all they have exemplified the real missionary spirit, and have done immeasurable good in the way of inspiring the pastors and people of our churches with the highest ideals of our religion. To a man they have been loyal to the Board, and have not tried to exalt their individual work or to waste time in missionary generalizations. One of the group, Rev. Charles T. Riggs, of Turkey, had charge of the campaign in the Western District, and has shown executive ability of a high order. Others have taken the place of secretaries in making the general statement for the Board in connection with the morning conferences. Dr. Jones, of India, holds the record for the largest number of meetings, having spoken at not less than forty-eight, and having been steadily engaged from January 25 to May 7. Mr. Hinman, who campaigned on the Pacific coast, Mr. Gates, who worked both East and West, and Dr. Cary, who spoke in three districts, were not far behind Dr. Jones in the race.

Incidentally these missionaries have received much information as to conditions in the home churches, and as to the needs of the missionary work in this land. They will return to their fields more than ever sympathetic with the pastors who are holding the home base. Our world-wide fellowship has been greatly enriched by this apostolic visitation of the churches.

To them, one and all, we express our heartiest thanks, and may God speed them on their way and bless them in their great work.



J. P. JONES

OTIS CARY

J. W. BAIRD

E. L. BLISS

C. D. USSHER

THOMAS GRAY

FOREIGN DEPARTMENT

NEW TURKEY AND ITS INTERPRETATION

By Secretary JAMES L. BARTON

IT is not too early to draw some conclusions from events of the last few weeks in Turkey with reference to the bearing of changes that have taken place upon the work of missions in that country. We cannot attempt here to rehearse those events, or to record the sequence of their occurrence; we will attempt simply to interpret some of them into terms of our common understanding.

Many undoubtedly felt for a time, when Sultan Hamid II seemed to have regained the mastery of affairs in the empire, that the new *régime* had come to an end and that Turkey was again to be plunged into darkness. Subsequent events show that at no time was the constitution in real peril or the country in danger of losing what had been gained during the last nine months. The storm and stress of the ten days of conflict and struggle, although costing a great sacrifice of life and property, have uncovered the weakness of the old *régime* and discovered, as nothing else could have done, the strength and wise policy of the new order. Some of the points which may be regarded as fairly well settled are as follows: —

First. The loyalty of all parties to constitutional government and to the inviolability of parliament has been revealed. When Sultan Hamid II, the traditional foe of constitutional government, secured the reins of affairs, the leading Moslem periodical in the capital printed an open letter to His Majesty, warning him that he must not tamper with these treasured institutions of liberty. The Sultan himself, conscious of this sentiment upon the part of the people, made haste to declare that he intended to maintain the constitution. Leaders among all races and religions in Turkey, always, of course, excepting those who have fattened themselves upon the spoils of misrule, are irrevocably committed to government by law in which the people themselves shall have a responsible part.

Second. As a part of the above, the old policy of Hamid II has been repudiated by all classes who have any interest in the country except as a source of personal gain. It is a significant fact that in all the empire there was found no one to say a good word for him who, for the last thirty years and more, has shaped the policy of government and executed the same. Except the criminal classes, there is hardly one in all the country who does not rejoice that the old *régime* is broken by the deposition of him who was its embodiment.

Third. The action of the constitutional party since its return to power confirms the opinion, previously formed, that the country is to be administered as far as possible in accordance with the laws of Christian nations and not in the interest of Moslems as against Christians. The prompt vote of parliament, appropriating from the public treasury $150,000 for the relief of the wounded and helpless refugees in the Adana district, well knowing that the most of these are Armenians, is suggestive of Christian law, and should materially help to establish among Western nations confidence in the new

government. The appointment of a court-martial to look into the cause of the massacres, with orders to punish the guilty parties, should prove a deterrent to a repetition of such an act of barbarism.

Fourth. The new *régime* has definitely committed itself to the policy of peace and to the development of the arts of peace. Those in authority, under considerable provocation, have consistently declined to consider any settlement with Bulgaria or any other country that would demand clash of arms. They have preferred loss of territory, and even of prestige, to fighting. In settling their own internal affairs every endeavor seems to have been made to spare life and maintain order, meting out punishment only to those who were proved to be guilty of treason. Manifestly the strength of New Turkey is to be expended in internal development of the empire and not in territorial aggrandizement.

Fifth. The leaders in New Turkey have committed themselves to the development of a system of modern education for the country. This is a reversal of the old policy and is calculated, if properly carried out, to modernize the empire and to bring it into fraternal relations with the best civilized nations of the West. Part of this general policy is the liberty accorded to the press, which liberty was not materially tampered with even during the days of radical reaction in April. Turkey is rapidly becoming a reading people.

Sixth. There has been a general feeling that the right of free speech, accorded by the constitution last July, would be materially interfered with as difficulties increased, and yet during the strain and stress of these months of action and reaction this privilege has been freely accorded. The Christian dares to express his ideas upon religion and politics, while the Moslem is permitted to commit the un-Moslem act of criticising his religious leaders and openly commending a religion not his own. For men to dare to express an adverse opinion upon national affairs or upon any question affecting administration is a new thing for Turkey, but the principle involved seems to have been adopted by the new government as a safeguard as well as a means of education.

Seventh. The new constitution proposes to recognize all classes and religions as equal before the law. Many decisions rendered since the new *régime* went into effect give the impression that the leaders of the new party sincerely desire to accomplish this in the courts of justice and in the administration of national affairs.

Eighth. The proclamations which have been issued by the highest authority in the Mohammedan world, the Sheik-ul-Islam, declaring that constitutional government is in accordance with the sacred law of Islam and that under a constitution the Christians and Mohammedans have equal rights, are most significant utterances and cannot fail to have wide and permanent influence. They have led to the recognition of two schools of Islam, the one adhering to the traditions of their faith, the other endeavoring to reconstruct their religious thinking and practices to correspond to the requirements of the new age.

Ninth. The new *régime* in Turkey recognizes the rights of the people. This is a great change from the old order of things, when the Sultan's word was taken as law for the empire and when the people were accorded few individual rights as over against the wishes and will of the Sultan. It is a significant fact that the members of the house of parliament, elected by the people, deposed by their vote Sultan Hamid II, who promulgated the constitution and assembled the parliament. Parliament represents the people, and when it speaks the people speak. It was therefore the people who deposed the old ruler, and it is the people, acting through their representatives, who accept the new.

It should be stated that these results of reform are as yet in the making.

The new party will be hampered for many a day because of the lack of men sufficiently trained, both in principle and in intelligence, to hold positions of influence and power throughout the provinces. But as these principles are applied, it can readily be seen that new liberty will be given to the Christian worker and new possibilities of progress opened before every department of our missions.

Local disturbances are to be expected now and then, as the different races in the country make progress in self-control and learn to bear responsibility. It will require time for them to recognize the distinction between liberty and license, and to appreciate the fact that a free government demands self-sacrificing obedience and service upon the part of the governed. In the meantime it is the privilege of the Christian institutions in the country to take a foremost position in teaching patience, moderation, and the true meaning of fraternity. Never in the history of missions has a larger responsibility been put upon a mission board and upon trustees of Christian colleges in the East than is now placed upon the American Board and the directors of American colleges in Turkey.

FIELD NOTES

Another School Year

(*Japan Field*)

Dr. D. W. Learned records the completion of another school year at Kyoto, when over seventy young people went forth from the several educational departments. The governor of the prefecture was present, and made an address at the anniversary exercises. Especial mention is made of the results apparent from Mr. Allchin's work in music with the theological department. One of the English preachers in this department, Mr. Smaijumi, has resigned his position that he may go into active work of the ministry. Great satisfaction was expressed that one of the young women just graduating is to remain next year for religious work in the school and among the homes of the people.

Vain Vaccination

(*Madura Field*)

The following description of a Hindu idol festival is from the pen of Rev. Franklin E. Jeffery. He speaks of the Palni station as being very backward, surmising that it may be due to the overweening influence of idol worship in that region. His pen picture certainly makes evident the crying need of Christian mission work there: —

"For the Hindus, yesterday was the 'great day of the feast.' The goddess Marriammal is the one reputed to bring smallpox. The last few days have been given to her worship. The main street for nearly a mile was converted into a long corridor, covered from side to side with a lofty shed made of bamboo poles and mats. For several nights the town has been full of the noise of the celebration. Torchlight processions have thronged through the streets, beating tam-tams and shouting. The whole thought of the worship has been to make the goddess happy, and thus pacify any anger she may have towards the people and avert her scourge of smallpox. They have wanted to make the goddess laugh, so they convert the festival into a sort of 'masquerade ball.' The whole atmosphere seemed surcharged with humorous excitement. Passing through the crowded streets I saw bands of semi-intoxicated young men excitedly fencing with bamboo wands; others had put on horse head or bull head masks, and were wildly 'cavorting' about in a dance; still others had their naked bodies painted to represent tigers, and wore tiger head masks. They were viciously charging among the crowd. A whole company had adorned themselves in a lot of nondescript cast-off

European clothes, and with long sticks, to represent guns, and faces painted white were taking off in most extreme ways the British soldier in India. Still others formed in bands and preceded the car in which the idol was being drawn, carrying in their hands earthen bowls, from which issued fierce flames fed by oil, while they danced in such frenzy that they would almost fall to the ground from exhaustion. I saw one 'holy man' rolling over and over in the dust of the street, under the feet of the throng and in the blazing hot sun. He was all the time holding on high in a flat basket a newly born brown baby!

"This is the worship that was yesterday offered to the goddess of small-pox, and indulged in by thousands."

A PITIABLE CASE

Village Scenes

(Eastern Turkey Field)

Miss Eunice M. Atkins furnishes material for two Field Notes in the form of photographs with accompanying pictures and descriptive text: —

"Ashkallah is a Turkish village half a day from here. The children were most miserable-looking. At first they ran, screaming, whenever they saw my kodak; but after we had treated each one to a lump of sugar, and they had followed us about over the village, they lost their fear of me, and I got several good snaps. This girl was about the most pitiful object of all. She is only about ten years old, yet there she toiled, carrying water in heavy copper kettles over the stony road. She was a pretty, bright-faced little thing, though she doesn't look so in the picture. I suppose she has never been into a school, and never will. How I wished that I could bring her on here with me and put her into our school!

CHIVLIK

"Chivlik is a village about five miles out, where I go on horseback so often that I feel acquainted with many of the people. They are very kind to me. The priest and his wife always urge me to come in to see them, and when I did so one day she brought me hot milk and begged me to stay to dinner. Their house is the one of which the door shows in the picture.

No, there are no windows, and the horses and cows are in the same room with the family for the sake of the warmth. The picture shows the native dress of both the men and women, and the general appearance of the houses in all these villages near here. I enjoy visiting at the different villages immensely, and the villagers always seem rejoiced to see me; but I don't know yet whether their delight when they see me coming is because they like me, or because they like to listen to my struggles with Armenian."

Hindrances and Helps

(European Turkey Field)

What the Rev. C. Telford Erickson writes from Tirana, Albania, April 7, gives an interesting glimpse of how mission work is affected incidentally by the political changes taking place in that region, in part unfavorably as well as in other parts favorably. A serious problem growing out of the new *régime* in Turkey Mr. Erickson describes as follows: —

"The Young Turk party is going to try very hard to force the Arabic characters upon the Albanians, and have proclaimed that all teaching in their own schools of the Albanian language shall be in the Arabic characters. We ought, if possible, to save them from this, to create a literature for them in the Latin characters that will keep them in touch with European life. They are not Asiatics, and it is an imposition to make Asiatics of them. These people are a very simple race, and we want to be careful how we thrust ourselves into their racial life. They need their language reduced to type, and so made uniform, permanent, and national. Then they need to be taught a better use of their hands than simply to shoot straight, namely, to till their fields better, to build better homes, clothe and feed their children better, make sanitary their surroundings, draw upon their splendid racial resources, and develop a national consciousness."

On the other hand, he notes the favorable effect from Austrian influence in that region. He speaks of the Austrian consul as being very friendly to the missionaries and promising them the use, for the time being, at least, of a printing plant which he is expecting to put in at Durazzo. He tells also of the hearty support which the local beys are disposed to give to the mission in its industrial work for teaching the people to use modern implements and tools. They seem ready to lease to the missionaries their lands adjacent to the city and to furnish them implements for work on the basis of a fair return in crops and in training which may be given to some of their own young men. Mr. Erickson regards this as a splendid opportunity to gather together a select group of young men and so train them in head, heart, and hand that later they could go out into other places and give the like training to others.

Prayer Meetings with Brahmans

(Marathi Field)

In a report letter telling of work done at Ahmednagar by Rev. and Mrs. Robert Ernest Hume, the following bit of experience is of special interest: —

"Among the most solemn and helpful prayer meetings in which I have ever been were those with a few Brahman men in the dome of the new church. A few educated and cultured Indian gentlemen of the city accepted personal invitations to attend a small gathering for the purpose of *dyhan, i. e.*, meditation, which is the highest form of Hindu worship. We tried to have the gatherings filled with genuine prayer and with meditation on spiritual facts. There was first an effort to direct the thoughts to the presence and character of God, and to the reality and value of communion with him. Then there was actual praying. One time one of the Brahmans expressed his inability, in strict accordance with the prevailing Vedanta philosophy of India, to understand how prayer was of any avail in a world which is but an inexorable cycle of cause and effect. I tried to explain

that, although the world was conducted in a reliable manner by a system of laws, yet such a system was the means and expression of intelligence, purpose, and love. Moreover, prayer is not a means of evading and frustrating laws, but a means of obeying and utilizing laws. But prayer is pre-eminently a method of entering more fully into the thoughts and feelings of God.

"One of the other Brahmans present cited abundant quotations from the Hindu Scriptures to the effect that knowledge of God destroys all one's karma, or consequences of actions, which must be experienced to their exhaustion through cycles of rebirth; then prayer, which is a means to acquiring that knowledge of God, is not only availing, but exceedingly valuable, indeed the most valuable activity in the midst of this hard, law-bound world. These words of that Brahman, who is a sincere admirer of Jesus, and who wants his wife educated in a Christian way, were perhaps the most convincing part to the other Brahmans in that Christian prayer meeting."

A Valued Teacher

(Eastern Turkey Field)

The account comes from Miss Mary L. Daniels of the recent death at Harpoot of Anna, an Armenian woman who has been connected with Euphrates College for twenty-four years, eight years as a student and sixteen years as a teacher. Her parents were Gregorians, though one grandmother was a Protestant. Anna herself became a Protestant at an early age. It was against much opposition of her father and other relatives that she was placed in the school at Harpoot when fourteen years old. At once, upon completing her course of study, she became an instructor at that institution and proved herself one of its best teachers.

Miss Daniels gives the following testimony as to her personal worth and influence for good over the students: "Her life has left a beautiful influence on the girls. Many are trying to follow the Master in her steps. The girls say of her: 'She was loving, sympathetic, humble, self-sacrificing.' 'She was a worker for souls and a true Christian.' 'Her prayers were simple

ANNA

conversations with God.' 'She had a mother's love and pity for us.' 'She never allowed us to talk against a person in her presence.' 'She showed us our faults, but she did not wish another to know our faults.' 'In class she was teacher, but in conversation she was companion.' 'She was like a violet blossoming in the shade, but her sweet fragrance is not dead and will live forever.'"

Slaves Set Free

(West Central African Field)

A fresh incident illustrating the character of the Christian chief Kanjundu, of Chiyuka, in West Africa, has just been reported. It will be remembered that at the time of his conversion, some years since, he renounced polygamy and made provision for the wives he put away. He has treated his slaves very generously, not exacting from them what is customary; but since his release from prison and return to Chiyuka, as reported in the *Missionary Herald* for February, he has desired to manumit his slaves in a legal way, and so he secured from a lawyer of Benguella a draft of a document which he has given to each of his slaves, in which he says: "I, Kanjundu, long recognized as the native chief of the Chiyuka district, do hereby of my own

free will, and unconstrained by any one, dissolve the present relationship existing between myself and ——, and do further declare that the said —— is no longer in my service as a domestic slave, but is by me absolved from any claims by myself, my descendants, or heirs." Under this arrangement Dr. Currie writes, "We expect to have over one hundred slaves freely and lawfully liberated."

Union and Progress

(*Marathi Field*)

Rev. Alden H. Clark, of Ahmednagar, reports two steps of educational advance recently taken at that station which are of great importance to the development of mission work. The first of these is the joint action of the Marathi Mission of the American Board and the United Free Church of Scotland Mission in consolidating their work of training male Christian teachers in a single "Union Training School," of which Mr. Clark is to be the head. These are the two largest mission bodies carrying on work in Western India. Their coming together in a single educational institution meets with the approval of other missions which hope soon to be able to join them in the undertaking. Mr. Clark says of it: —

"This is the first organic union of mission forces for some definite work yet consummated in Western India, and so marks a distinct step in the development of mission work. More and more our missions are drawing together in all sorts of common efforts for the uplift of this land, and we are stretching out toward organic union in several directions where union means mutual stimulus and increased efficiency. The training of teachers is a natural starting point, though even here doctrinal differences were, with some, more or less of an obstacle. Other steps of this nature which we are talking of and working toward are union in the conduct of Christian newspapers and magazines of different kinds and union in theological education. Beyond this the native churches of all denominations are talking of forming themselves into a regular union. They are even now united in support of the Indian National Missionary Society, a fine independent movement of which I have written you before; but they want a union organization with regular powers and functions, and I have little doubt that they will have it. They have fewer prejudices to overcome than the denominations in America, for they have no historic background for their differences of name and government."

The second step connects closely with the first. It is the affiliation of this new Union Training School with the large and efficient Industrial School of Ahmednagar. Mr. Clark's interpretation of this step is as follows: —

"This means that we regard industrial education as a vital part of the training of teachers. Our teachers do their work in small villages as a rule. We want them to be able to mend the books and furniture of the school themselves. But, more than this, we want them to hold at its true value manual work and to help their pupils to a knowledge of new methods in agriculture. India is an agricultural country *par excellence*, and agricultural training in the backward villages is something which all philanthropists are interested in. As yet we have not organized this agricultural department, but we are planning definitely to have one, and are trying to find the right teacher and a suitable piece of land. We are at present in temporary quarters in the large high school compound, where the industrial school is also located. One of our problems now is how to get the permanent building we need."

LETTERS FROM THE MISSIONS

WEST CENTRAL AFRICAN MISSION

FRESH INTEREST

Miss Nellie J. Arnott, writing from Benguella under date of February 25, gives the following particulars as to "new interest that has lately been manifested in these regions": —

"Some villages where the people have refused all advances to them in the past have begun attending the Sunday services. There have been larger audiences lately at Kamundongo than any I have seen. Miss Stimpson has started a school in one of these near villages, and has had a very good attendance.

"At Kowayanda outstation there is a gradual growth. I have spent two weeks in that school this year, and find Cituvika, the teacher, a most faithful worker. Nearly all of the old attendants upon his school have gone to Gamba, so he is working largely with new material.

"The school here at Olutu is under the care of Sakamana and Fumika, who are unpaid teachers. Many of the people who once lived here have gone to Gamba, leaving the church members here small in number. Mr. Sanders has advised those who are now here to remain and help in building up a work here. He has been down and laid out streets for them, and they are rebuilding their village, making it more modern. They are also building a new schoolhouse, much larger than the old one.

"There are over two hundred enrolled in the schools here. These teachers, with the help of some others, conduct the three schools and evening prayers daily, also a Sunday service and Sunday school. Last Sunday there was an attendance of 275, the week before 360. Sunday afternoons the church members go in groups of three or four and hold services in the surrounding villages. But there are not enough who are able to read to visit all of the villages that are asking for such services.

"One of our greatest needs is that of native teachers and evangelists. There are a few who are capable, but have not the right spirit. We very much need the outpouring of the Holy Spirit upon our mission."

Migration to Gamba

With reference to the removal of many of the people from Kamundongo to Gamba, Miss Arnott writes: —

"We cannot blame the people for moving, for the fields are worn out and unproductive. The few who remain make up the station schools. The Gamba schools will be at least three times as large, so you can see that Gamba offers attractions to us as teachers. Many of the people there are Christians, and their children are the first generation we have of Christian parentage. I feel strongly that those boys and girls should be given the best school possible. We have not native teachers to carry on the kind of schools they need, so it seems to me that white teachers should be placed among them. From among them we look for our future teachers and evangelists, so they should be given a good preparation for that work."

CENTRAL TURKEY MISSION

THE YOUNG MEN'S CLUB AT CESAREA

Rev. H. M. Irwin, of Talas, realizes a cherished desire by writing, April 2, in regard to the Young Men's Club in Cesarea: —

"Through the kindness of a friend in America who is much interested in our work for boys and young men, we were able to open in Cesarea a club very similar to what we have in Talas. It maintains a reading room and gymnasium, with lectures and lessons in English. The place is open every after-

noon and evening. Friday and Saturday afternoons are for boys only, up to sixteen years of age, these being the free days, respectively, in Moslem and in Christian schools. At all other times it is open to all men over sixteen.

"Our reading room is always full. We have papers and books in Osmanli, Armeno-Turkish, Greco-Turkish, Armenian, and English. On Monday and Thursday evenings, after the semi-weekly mails arrive, a *résumé* of news from the different papers is given, and when necessary whole articles are read. This is done in a large salon, with 150 to 200 men regularly in attendance. On Wednesday evenings we have lectures by different people on topics of interest. One night Dr. White spoke on the British constitution; on another Mr. Perry talked on the problem of the unity of different races, taking his illustrations largely from the Negro problem in the United States. These draw full houses of 225 to 250, and are sometimes attended by the high government officials. On Sunday evenings we have addresses with magic lantern pictures or without. At other times there are gymnastics and always the reading room.

"Upon a fair estimate we have a daily average of 200 to 300 young Moslems with whom we are in constant touch. Even at our Sunday evening meetings there is an average attendance of 200.

"Many of the advanced younger Turks are very much in favor of our work. Both by word and attendance they are a constant source of encouragement to others and to us. The whole body is coming into fine shape. At first, not knowing how far they could go, they had difficulty, but very soon overcame it.

"The young man who has this work in charge is an Armenian graduate of Marsovan College, where he taught for three years, afterwards taking a post-graduate course in Arabic in Beirut. The Turks like him and he the Turks, which makes it much easier. His one weak point is that he knows nothing of gymnastics. To overcome this I try to spend one evening a week there, besides Sunday evening. This, too, brings me into personal touch with the men, a matter which I consider of inestimable value, for after all we have few opportunities to become thoroughly acquainted with the Moslems, although living in the midst of them.

"It is yet too early to speak of the results of such a work as this, but the outlook is most hopeful. If we can only keep our hold upon such a body of young men and help to shape their lives for righteousness, it is something not to be despised."

SOUTH CHINA MISSION

WONG AND WEI

In his latest letter, received May 1, Rev. Charles A. Nelson gives the following sketch of two Christian converts in Canton, China, and their work: —

Mr. Wong

"Mr. Wong Hin was hopefully converted five years ago, largely through the influence of a distant relative, Ue Ting Cho, now our church deacon. Mr. Wong was then about twenty years of age, and was living with his widowed mother. After his conversion he supported himself and his mother by teaching the Chinese language to foreigners. Last year he assisted at the public reading room, and preached there three evenings a week. In the mornings and afternoons he taught the school which he and Mr. Wei opened in our church building. I am glad to state that at our last communion service Mr. Wong's mother was baptized. There are no idols in that house now. Deacon Ue lives in the same house with his family, all of whom are now Christians.

Mr. Wei

"Mr. Wei is a married man, about forty-five years of age. When a youth he was sent to England and was there for eight years, preparing for the law. He then returned to Hong Kong and was admitted to the bar, but only prac-

ticed one year, as his health gave way. With his family, he moved to Canton. After a few years his illness passed away, but he has not returned to his profession. Mr. Wei and his two young sons joined the church about two years ago. His wife and daughter are not yet members, but all the idol worship once in the home no longer exists. The daughter is a student in the Ruth Norton School for Girls. The sons are in the school for boys, while the mother, who is educated, studies at home.

Their Work

"In January of 1908 Messrs. Wei and Wong asked me if they could use a room in our church building and open a primary school for boys in it. I replied that I was quite willing, but that I could not promise financial aid. To this Mr. Wei replied that it would not be necessary, saying, 'I shall consider it a privilege to teach in the school.' He then told me his plans. He would teach without pay. A tuition of one dollar per month or ten dollars a year would be asked of each student. This would help out Mr. Wong's salary and a little more. They named the school the Lai Sun School, using my Chinese name, which means Trusting Faith. I helped them buy chairs, tables, and a few books.

"School opened with fifteen boys on the roll. Of these, twelve stayed through the year and were fairly regular in attendance. Mr. Wei, who has a good command of the English, taught it to the boys, who made fair progress in it. Mr. Wei also taught singing, as he is a flute player and understands music.

"Mr. Wong confined himself to the teaching of the Chinese subjects. The school had a prosperous year, as the teachers had their pupils at heart. On Sabbath days the boys attended church, and every other Sabbath they alternated with the school girls in repeating, in concert, one of the Psalms. The day before Christmas the school for boys gave an exhibition in the church to a large audience, and they acquitted themselves well.

"At the close of the year the two teachers took courage and decided to have a larger school the coming year. They accordingly issued their prospectus, enlarged the schoolroom capacity, and even decided to take a few boarders into the school, using a loft for their sleeping room.

"When school reopened, February 10 of this year, they had thirty names on their roll, and now there are thirty-five. Of these, thirty are day pupils and five are boarders. The school has overflowed into the audience room, and still applicants come but are turned away. The boys average eleven and a half years of age. Many of them come from good, well-to-do families. Messrs. Wei and Wong hope, in the future, to make a middle school of this their primary.

"Every morning the school has Scripture reading, with prayer and song. The teachers are trying, by precept and example, to lead the boys to a knowledge of Jesus. I am exceedingly thankful to these two brethren for their loyalty to their Master, Jesus Christ. With the exception of the subject, constructive studies in the life of Christ, which I teach, they are doing all the work."

JAPAN MISSION

THE BAIKWA GIRLS' SCHOOL

In a letter from Osaka, the latter part of March, Miss Elizabeth Ward writes as follows of the Baikwa Girls' School: —

"The Baikwa is just on the eve of the closing of the year's work. Our commencement is next Saturday. We have a large class of graduates this year: thirty-nine regular, *i.e.*, graduates from the Japanese department, eight of these also being graduates from the English department, and two English graduates who are last year's Japanese graduates. Of the thirty-nine, fourteen are church members and ten or a dozen others are, we think, Christians.

"We have been having quite a revival in the Baikwa of late. Rev. Mr.

BAIKWA GIRLS' SCHOOL

Kimura, of Kyoto, the evangelist who studied at the Moody School in America, who is now pastor of a church in Kyoto, came and held three or four meetings in the school and at the close asked for decisions. Over eighty girls responded, and afterwards gave in their names. I never attended a revival service in America where the response was so ready.

"I think a letter of one of the girls will give a better idea of the effect on some, at least, than I can tell it. Her very imperfect English adds to rather than detracts from its interest: —

"'Now I will tell you great fact that happened in our school. It was the good speech of Rev. Mr. Kimura. Tho it was a very short time 83 girls in my school that did not know about God exactly yet received a great blessing from God and many Christians too, so we are having very happy days now. I hope to have graduation after fortnight and some will go to other school but alas I cant, for my father broken in his trade two years ago just as you know so I cannot go to Baikwa School to finish English and so of course cannot go other school. I was envying other rich girls and my heart was filled with very sorrow, trouble and other uncleanly things for my home is poor, till I heard Mr. Kimura's speech. But now I know Christ loved poor persons than proud persons that have much property. I am actually believe this is a blessing of God and I am having grateful days now. So please pray for my school and for my home. My most anxiety is I am only a Christian in my home and others are not Christians. Therefore I am praying to receive God's grace on my home every morning and night.'

"One girl has been wanting to join the church for some time past, whose father had threatened to take her out of Sunday school and even school if it came to a public profession. When she went home that evening after the last meeting, strangely enough he suddenly gave his consent. Another immediately besieged her father, and he reluctantly consented on condition that her two brothers, one in Kyoto and one in Korea, gave their consent. So she immediately wrote long letters to both, which resulted in one coming home for a consultation on the subject, and they both finally consented. These two girls and one other united with the Naniwa church last Sunday.

"Another girl, who, the other girls say, would leave the room when they held little prayer meetings and sang hymns together and wouldn't talk to them at all about religion, has seemingly quite changed and expects to join the Kujo church at the next communion. Several others wish to become public Christians, but are prevented by the opposition of their parents.

"I hardly believe it is possible for us to realize the positions of some of these girls, where often she is the only Christian among her hosts of relatives, and the way is not made easy for her by

any means. We hope and believe, making allowance for misunderstandings, failings, and such as were influenced purely emotionally or because some one else did, that good has been done not only of a visible kind, but of a kind that may not appear for perhaps years hence."

THE WIDE FIELD

SOUTH AFRICA

A STATESMAN'S VIEW

The Earl of Selborne, Lord High Commissioner for South Africa since 1905, recently gave an address before the Cape University, in which he discussed the "native question" with remarkable calmness and thoroughness. The diversities of opinion among the white people of the South African colonies are so great and prejudices are so deep-seated that it required no little courage on the part of the high commissioner to express his opinions so fully and frankly. It is evident he had studied the questions thoroughly, and had sought by correspondence with a large number of people to secure the best light possible for the solution of the difficult problems. It is a great satisfaction that South Africa is under the supervision of such a broad-minded Christian statesman, who is not seeking to exploit the native for the advantage of the white man, and on the other hand not pushing the native into positions which he is as yet unable to fill. We notice in the address warm commendation of a paper by Rev. Mr. LeRoy, the head of our Amanzimtoti Seminary, as giving "a contribution to fact and not to rhetoric" concerning the qualities of the educated native. Lord Selborne pays hearty tribute to the excellent work done by the missionaries as follows: —

"Instead of the missionaries being the subject of reprobation by their South Africa fellow-whites, they, in fact, should be regarded as the people who have saved the situation, because they are the people who have taken far the most trouble, and who alone have sacrificed themselves in order to insure that the education of the native, inevitable from the moment that he came into contact with the white man, should contain something of good. Again and again I have had the privilege of seeing in their homes highly educated and cultured missionaries, who have passed their lives among savages for no other reason than the desire to serve their God and their fellowmen, those homes being often in a fever and sun-stricken wilderness; and it excites my anger and contempt to hear them denounced by unthinking, and sometimes frankly selfish, critics sitting in their homes, where they are surrounded by all the amenities of European civilization."

The address summarizes conclusions on five points, which indicate the clear judgment of this able statesman: —

1. That the white man would not be justified in placing any artificial impediment in the way of the evolution of the native towards his civilization.

2. That in the matter of education the pace should not be forced, but that the white man should be prepared to help and guide the native who desires to obtain education.

3. That the native Protectorates and Reserves fulfill an important and necessary function, and that there would be no justification for dividing those Protectorates and Reserves among white farmers.

4. That no legal impediment should be put in the way of the individual civilized native to prevent him from becoming an owner of land.

5. That throughout the whole spheres of legislation and administration the white man should realize his

responsibility for the evolution of the native.

THE RACE QUESTION

That the race question is quite as serious a problem in South Africa as it is in the southern part of our own country is evident from the following extract from an editorial note in the May number of the *Church Missionary Review*: —

"The Draft Act of the South African National Convention on Union which was published in February has naturally been carefully studied by those who are concerned lest the constitution of the future United South Africa should discriminate against the natives. Unfortunately the discrimination is not difficult to find. Colored people are excluded from membership of both the senate and the assembly. Nay, more, over a very large part of the union, while every white adult will have a vote, the natives and all colored people are left without votes. Its effect is to exclude from the privilege of the franchise in three of the colonies, purely on the ground of color, every member, however qualified, of what is in these colonies the preponderating element in the population."

JAPAN

A MESSAGE TO MISSIONARIES BY A JAPANESE

The following extracts are from an article published in the *Shinjin* by Mr. Danjo Ebina, entitled, "The Mission of the Foreign Missionaries in Japan." It is in the form of a personal address to the American missionaries with reference to their work in that country. Mr. Ebina will be well remembered from his recent visit to this country and the noteworthy utterances he made upon several occasions: —

"It is now more than fifty years since you came to the Japanese empire, proclaiming your gospel of the kingdom of heaven. Nineteen hundred long years have passed away, yet not one-thousandth part of God's great plan for the salvation of the human race has been accomplished. Comparing your fifty years with the never ending onward movement toward the realization of that plan, it does not seem a long time. Furthermore, it must be said that your preaching has had to contend with most obstinate narrow-mindedness on the part of the Japanese and has come off victorious. During these fifty years those who have received baptism number not less than one hundred thousand souls. Compared with the remarkable progress in civilization made by the empire, this is not very rapid; but that out of a nation, which for 300 years had been under other religions, there could somehow come forth at a bound one hundred thousand converts, who have exerted a powerful influence on our social order, is in part due to the force of your strenuous efforts. This every one must recognize. We are under a heavy debt of gratitude to you."

In answer to the question, "Is not the mission of foreign missionaries in Japan completed?" Mr. Ebina writes: —

"In our opinion it cannot be said that your mission in Japan is yet completed. It must be recognized that this mission is taking on a new significance and is becoming constantly clearer. At the time you first came to Japan your labors took two directions: on the one hand, to make it clear that the religion which you proclaimed was not Roman Catholicism; on the other hand, to overthrow the idolatry existing in Japan. Your success was certainly by no means small.

"But the mission of the missionary is not merely to propagate ideas. With his own character he must seek to influence the character of others. We must pay the profoundest respect to the character of England and America, which has been nurtured now for over a thousand years.

"The Japanese are far from attaining to the indomitable perseverance of the men who have gone with their gospel to such places as Africa, the South Sea Islands, and Central China. It is,

of course, true that there are defects among the Christians of England and America, but as gentlemen and as ladies they conduct themselves as if they had received the baptism of Bushido. Now you missionaries are the representatives of these men and women. Therefore as elder brothers it is your duty to give to the Japanese the refining influence of this pure and lofty character. To be a genuine 'Christian gentleman' is the highest thing that a Japanese can learn."

When he touches upon the embarrassment which the American missionaries have experienced from the treatment which the Japanese have received in this country, Mr. Ebina's address is both sympathetic and appealing in its tone: —

"You Americans, grieving that the movement in your country to exclude the Japanese has become so riotous, has not the heart been taken out of your work? We who remember in what high spirits you began your mission must express our sympathy with you. The Japanese have looked upon America as the ideal for a nation, and you too did your work with the same attitude. But now all this is changed; both the humanitarian principles of New England, which you had so emphasized, and the kindness which you took such pains to show the Japanese are on the point of being buried out of sight because of your fellow-countrymen. Has not your missionary enthusiasm somewhat abated? It is a deplorable fact, both for you and for the world's culture, that the face of America has changed on account of European immigration. The Japanese have much to learn with regard to this fact. America's eighty millions are not yet completely Americanized. But you are not the representatives of these eighty millions. Rather you are the representatives of the very best of your nation, and therefore, without any hesitation, you ought to make this fact known to the Japanese.

"Through you the Japanese come in contact with the better element of America, and each assimilates from the other. Political and economic affairs do not bring us into direct relations. It is based upon the Christianity of America, which you represent, and on our own spiritual life. Therefore it is important that you should emphasize this great fact. Should you not exert yourselves to the utmost, not only for the sake of peace between America and Japan, but in a real sense for the establishment of the kingdom of God? Now is the time, we firmly believe, for you to bestir yourselves and manifest the seriousness of your purpose. You simply must not furl the banner of Christ! Nay, rather you should lift it up and advance and proclaim the gospel of the kingdom of God on earth. We hope that you will not dwell on the past, but, leaving the past to bury the past, go forward and recognize your great mission for the future."

THE PORTFOLIO

Missions: A Witness

It is a great pleasure to me to have something to say about missions in India. The first thing I should like to say is this: You who are studying missionary work, how are you to know upon what evidence you ought to base your views and opinions? There are many who come back from the countries where missionary work is being done, saying that missionaries, on the whole, are not doing work that is of any great value, that missions, on the whole, are a failure, and that there is not much to be glad of or to be thankful for in the past, nor perhaps much hope in respect of mission work in the future.

Then, on the other hand, you have missionaries coming home full of enthusiasm in regard to their work. They tell you of the deep interest of the

work; they are able to give you story after story, if you like to listen, of conversions and of interesting scenes in which they have been partakers in the mission field. They have much to tell of the Lord's blessing on their work in the past, and they are full of hope in regard to the future. Their evidence is entirely conflicting with that to which I have referred.

Then there is a third class who come, who are not missionaries, and yet give you very encouraging accounts of mission work. They also appear to be reasonable and sensible men, and they have a good deal to tell of that which they have themselves seen, work that others are doing, that the missionaries have been doing, to their knowledge, in these distant parts of the empire. What are you to believe? How are you to come to a conclusion? How are you to form your opinions? On what are you to base your views? The first thing I should say is this, "Take heed whom ye hear." You have to judge of your witnesses.

The first thing is for you to ascertain what opportunities the witness who comes to speak about mission work has had of judging mission work at all. When a man comes from India and says to you that there is nothing, after all, to be very proud of in missionary work, that on the whole it is rather a failure, and discourages you, perhaps, from giving to it liberally, and advises you to find some better means for using the wealth that God has given you, such as it is, surely the first question that you have to ask is, "What opportunities have you had for judging the work?" How many missionaries have you among the circle of your acquaintance? How many of the missionaries who belong to your station are your intimate acquaintances, or even your friends? With how many of them have you discussed their work? What Christian educational institutions have you seen? Have you ever heard a professor lecturing to his students on the Scriptures? Have you ever seen a teacher teaching in the school out of the Bible? What have you seen in regard to Christian work in the villages or elsewhere where the gospel is preached? Do you know the native congregation? Do you know any native pastors? Do you know any native office bearer in any native church? Have you ever been to a native service? Have you ever heard a native pastor preach? Do you number native Christians among your friends? Did you ever ask any man whether he was a Christian or not? Get answers to these questions, and then you will know precisely what value to attach to the evidence of the witness.

I should like, in a word, to speak of my own qualifications as a witness. I have been for thirty-seven years a servant of the crown in India. From a very early period in my service it has been my habit to be on terms of great intimacy with the people of the country, both in the towns and in the interior. I have been in the habit of visiting all educational institutions and, certainly not least, missionary educational institutions. It has been my duty, as an officer of the government, to know how they have been conducted. I have also known personally and intimately a number of native Christian gentlemen, and I can speak in the highest terms of some of my friends in the native church. I have been a member for many years of a native congregation. I am a Presbyterian, and you know that Presbyterians "sit under" their ministers. I have long "sat under" a native pastor, and for some years in Nagpur I was a member of the kirk session of that native congregation; and of that kirk session the native pastor was the chairman or moderator. As an elder I was bound to meet with the other elders to discuss the affairs of the congregation. All of them except one, who was a missionary, were Indians.

I have been twice, in commissions under government, over the whole of India, and visited every province of India and many native states; and in every place I visited I have become

acquainted with the missionaries and taken some opportunity of seeing their work. I claim, for a layman, an exceptional right to speak in regard to missions; and I throw myself with all my weight and with all enthusiasm into the third class of witnesses whom I have named, that is, those who can speak with thankfulness to God of what they have seen in the past, and with hopefulness in regard to the future, a future not only in heaven, but also on earth, when India will belong one day to our Lord Jesus Christ.

I was not sent out by you to prospect on your behalf in this field; but I come back like a man who had been sent out to see whether there was anything in the work or not; and I come to tell you who are concerned in this, who are putting your money into it, your prayers into it, and your sympathy and interest into it, I come to tell you that it is good work; it is work from God; it is work in which the laborers realize that they are fellow-workers with God. It is work which God has blessed, it is work which God has promised to bless.

From an address by Sir Andrew Fraser, K.C.S.I., late Lieutenant Governor of Bengal.

THE BOOKSHELF

Turkey in Revolution. By Charles Roden Buxton. New York: Charles Scribner's Sons. Pp. 288; 33 illustrations and a map. Price, $2.50 net.

This volume of Mr. Buxton's is the latest thing upon Turkey, and gives an inside view of the organization, methods, composition, and effectiveness of the Ottoman Committee of Union and Progress which has become merged into the Young Turk party, now such a power in the empire.

For nine months before the promulgation of the constitution, last July, the author lived in Constantinople, Macedonia, Servia, and Bulgaria, where he was himself a member of the Balkan committee which showed such hospitality to the advent of the Young Turks. He was also a delegate of the Balkan committee to the new parliament, and was present at its opening.

"Turkey in Revolution," in three parts and twenty chapters, presents internal conditions that led to the revolution, the measures used to accomplish the same, and the results thereof traced down to the close of the calendar year. The author's intimacy with Young Turk leaders like Enver Bey and Ahmed Riza Pasha gives his statements unusual authority and vividness.

In spite of all this, he declares that he was wholly unable to fathom the organization of the Young Turk party. It seemed to have no single leader, and, although claiming some 20,000 initiated members, no one member knew personally more than three or four others who belonged to the organization. The party was made up of a widespread association of isolated units, each unit upon equality with every other unit, and all pledged to absolute, unquestioned obedience.

The one idea was to save the country from ruin and to establish a constitutional government. The details of the manner in which their plans were developed, the securing of an opinion of the Sheik-ul-Islam that the constitution was in accord with the sacred law of Islam, the publication in the court gazette that the constitution had been granted, the securing at the point of four revolvers the signature of Sultan Hamid to the *irade* bestowing the constitution, all has an especially thrilling and tragic interest in the light of subsequent events.

The Young Turks are spoken of as young men, officers, barristers, professors, junior officials, doctors, landowners, journalists, all in the prime of life, and taking the whole affair modestly and as a matter of course, appar-

ently unconscious of the fact that they are makers of a revolution unique in history.

The writer apparently had no knowledge of mission work in Turkey. He seems not to have entered into the Asiatic provinces at all, yet in speaking of the causes that led to the organization of such a formidable committee, and to its persistent adherence to the one unselfish purpose for constitutional government, he frankly attributes it to the "entrance of Western ideas during the last fifty years." In speaking of the perils of the new government he says: "Ancient hatreds and feuds cannot be appeased in a moment, but there is hope; education and thought have spread largely during the last thirty years in spite of every effort to stifle them, and there is a considerable supply of young men who understand the essentials of a civilized state." Again he says: "It is beyond question that Western ideas of political justice have sunk deep into the minds of the educated classes since the ill-fated constitution of 1876. These men have been silent, but they have studied and reflected, and it is now their turn to act." Again: "The liberalizing influence is still strong among the masses today. Education has spread widely during the last thirty years. Many of the teachers in the elementary schools are men of advanced (liberal) religious views. Since the revolution a largely increased number of pupils are applying for entrance to Robert College, an American Protestant institution which has done wonders for the Christians of the Balkan states. There they (Moslem students) will share with Christians a simple form of common worship."

The writer sees evidence to lead him to believe that the secular hatred of Moslems and Christians is on some points and in some places disappearing, and that the liberal movement in Mohammedanism is beginning to permeate the common people. Such unconscious and unprejudiced testimony to the value of the work of missionaries in Turkey, mingled with so much of sane optimism for the future, is refreshing and encouraging. The book itself is in no sense a missionary book, but one cannot read it without believing that the work of American missionaries in Turkey for more than eighty years has been marvelously used of God in preparing the country for a constitutional government. The pictures are all recent, and bear upon the new order.

JAMES L. BARTON.

The Days of June: The Life Story of June Nicholson. By Mary Culler White. New York: F. H. Revell Co. Pp. 128. Price, 50 cents net.

Whoever wishes to interest in missions the girl of high school or college age will prize this life story of one who was but recently the principal of an Anglo-Chinese boarding school for high class girls in the city of Shanghai. Between the tasteful covers of a small book, in short chapters with catching titles, is told in lively and yet earnest way how one winsome and capable young woman found her life, lived it fast, and laid it down in love and hope. Incidentally the reader will get many fresh glimpses into a missionary's situation and experiences.

The Gospel in Latin Lands. Outline Studies of Protestant Work in the Latin Countries of Europe and America. By Francis E. Clark and Harriet A. Clark. New York: Macmillan Co. Pp. 315. Price, 50 cents net.

This is one of the mission study textbooks published for the central committee on the United Study of Missions. Covering as it does so wide an extent of territory in comparatively limited space, it is essentially a book of outlines. Twenty-four different countries are sketched in its pages. Of these the five European countries, Italy, France, Spain, Portugal, and Austria, take nearly three-fifths of the book, leaving for the Latin American countries the other two-fifths, an average of seven pages apiece. These outline studies deal not only with the work of modern Protestant missions in countries dominated by Roman Catholic tradition, but also, very briefly, with the history of Christianity there from its first introduction. A convenient chronological table pre-

cedes each chapter except the last, and all the chapters end with a traveler's guide to missions or a missionary directory for the countries to which they relate. The two subjects which receive fullest treatment in the book are the history of the Waldensian Church in Italy and the McAll Mission in France. The clear and full account given of all the American missionary agencies doing work in Latin countries is an especially valuable feature of the book. It is sure to take high rank in this series of mission text-books, which is proving so popular and serviceable.

BOOKS RECEIVED

"Peru: Its Story, People, and Religion," by Geraldine Guinness. New York: F. H. Revell Co. Pp. 438. Price, $2.50 net. "Intoxicating Drinks and Drugs in All Lands and Times," by Dr. and Mrs. Wilbur F. Crafts and Mary and Margaret W. Leitch. Revised tenth edition. Washington: International Reform Bureau. Pp. 287. "The Faith and Works of Christian Science," by the author of "Confessio Medici." New York: Macmillan Co. Pp. 232. Price, $1.25 net. "Misery and Its Causes," by Edward T. Devine. New York: Macmillan Co. Pp. 274. Price, $1.25 net. "The Life of James Robertson," by Charles W. Gordon (Ralph Connor). New York: F. H. Revell Co. Pp. 403. Price, $1.50 net. "Missions in the Plan of the Ages," by William Owen Carver. New York: F. H. Revell Co. Pp. 289. Price, $1.25 net.

THE CHRONICLE

Among the trustees named for the proposed Medical College in China, mentioned on page 234, is Prof. E. C. Moore, recently chairman of the Prudential Committee.

∴

Dr. and Mrs. D. Crosby Greene have deep sympathy from the large circle of their friends, both in this country and Japan, that their furlough has been clouded by the illness of Mrs. Greene, requiring resort to a hospital. Mrs. Greene has been able to return again to her son's house in Boston, and many prayers will be offered that her recovery may be complete.

∴

The surviving members of the famous class of 1853 at Yale University have in course of preparation a bronze memorial tablet bearing the following inscription: —

In Loving Memory of
HIRAM BINGHAM, D.D.
1857 Missionary to Micronesia 1908
Navigator Civilizer Bible Translator
and
CHARLES HARDING
1856 Missionary to India 1899
Devoted and Beloved
Erected by the class of 1853

Upon completion this memorial will be affixed in a suitable place assigned it by the university authorities.

RAISING A FUTURE MISSIONARY

The above addition to our picture gallery of missionary children presents Paul Stapleton in his father's arms.

ARRIVALS IN THIS COUNTRY

March 9. At San Francisco, Mrs. Arthur H. Smith, of the North China Mission.

March 29. At San Francisco, Rev. I. J. Atwood, M.D., of the Shansi Mission.

April 8. At New York, Rev. and Mrs. Lewis Hodous and Mrs. George M. Newell, of the Foochow Mission.

April 15. At New York, Dr. and Mrs. H. L. Underwood, of the Eastern Turkey Mission.

May 1. At Brock, Neb., Rev. and Mrs. Robert F. Black, of the Mission to the Philippine Islands.

DEPARTURE

April 14. From New York, Mr. Arthur J. Orner, under appointment for the Rhodesian Branch of the South African Mission.

BIRTH

March 23. At Fen-cho-fu, China, a son to Rev. and Mrs. Albert W. Staub.

DEATHS

April 15. At Adana, Turkey, Rev. D. Miner Rogers.

April 9. At Kodikanal, Mrs. Hervey C. Hazen, of the Madura Mission. (See page 234.)

DONATIONS RECEIVED IN APRIL

NEW ENGLAND DISTRICT

Maine

Bar Harbor, A. M., for work among children in China, 5 00
Cumberland Mills, Cong. ch. 40 00
Orland, Misses H. T. and S. E. Buck, 30 00
Portland, F. B. Southworth, 103.95; J. H., 10, 113 95
Sherman Mills, Washburn Memorial Cong. ch. 8 00——196 95

New Hampshire

Barnstead, Cong. ch., for Aruppukottai, 25 00
Bethlehem, Cong. ch. 2 69
Chester, Cong. ch. 3 67
Claremont, Cong. ch. 70 49
Kensington, Cong. ch. 12 00
North Chichester, Cong. ch. 17 30
Peterboro, Union Cong. ch. 43 03
Tilton, Cong. ch. 80 00
Troy, Trin. Cong. ch. 14 60
W. Lebanon, Cong. ch. 23 91
——, Friend, 100 00——392 69

Vermont

Brandon, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow, 50 00
Hartland, 1st Cong. ch. 18 00
Highgate, Cong. ch. 3 81
Pittsford, Friend, 1 00
Springfield, Cong. ch. 75 80
Waterbury, Cong. ch. 5 80
West Brattleboro, Cong. ch. 11 44——165 85

Massachusetts

Acton, Cong. ch. 7 30
Ashburnham, 1st Cong. ch., income C. M. Proctor Fund, 4 00
Billerica, Cong. ch. 23 77
Boston, 2d Cong. ch. (Dorchester), 89.63; Highland Cong. ch. (Roxbury), 31; Mount Vernon Cong. ch., add'l, 25; Friend, through S. B. C., of which 100 for support native pastor in Turkey, 100 for Christian preacher in India, 100 for one year's education for three young men training for Christian service in China, 300, 445 63
Bridgewater, Scotland Trin. Cong. ch. 2 10
Cambridge, Prospect-st. Cong. ch., of which 100 from Mrs. Mary A. Rogers, to const. MRS. CAROLINE M. HARTWELL, H. M., 345.57; Pilgrim Cong. ch., 70.58, 416 15
Centerville, South Cong. ch. 13 30
Charlemont, 1st Cong. ch. 20 00
Clinton, Mr. and Mrs. Wm. G. Nichols, 70; W. E. Parkhurst, 5, 75 00
Colerain, Cong. ch. 6 00
Danvers, 1st Cong. ch., 60.88; Geo. H. Peabody, for work in Turkey, 500, 560 88
Douglas, James H. Dudley, 1 00
Erving, Cong. ch., for Pao-ting-fu, 2 11
Fall River, Central Cong. ch. 56 03
Fitchburg, Rollstone Cong. ch., Member, 3 00
Freetown, Cong. ch. 2 86
Georgetown, 1st Cong. ch. 10 50
Greenfield, 2d Cong. ch. 125 00
Hampden, 1st Cong. ch. 10 75
Haverhill, Riverside Memorial Cong. ch., with previous donations, to constitute REV. DE MONT GOODYEAR and MRS. FRED WINDLE, H. M. 60 00
Hawley, West Cong. ch. 2 05
Holyoke, 2d Cong. ch. 227 58
Hubbardston, Cong. ch. 2 00
Hudson, 1st Cong. ch. 35 00
Leominster, Francis A. Whitney, 15 00
Leverett, 1st Cong. ch. 7 00
Mansfield, Cong. ch. and Sab. sch., toward support Rev. W. H. Sanders, 40 07
Marshfield, 1st Cong. ch. 28 72
Mittineague, Cong. ch. 15 50
Moore's Corner, Cong. ch., for Pao-ting-fu, 10 00
Newton Center, 1st Cong. ch. 151 22
Newtonville, Central Cong. ch. 67 20
Northampton, M. C. 4 00
Pittsfield, South Cong. ch. 231 25
Quincy, C. T. Sherman, 5 00
Rehoboth, Cong. ch. 10 00
Sharon, Cong. ch. 34 79
Southbridge, Cong. ch. 25 00
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich, 150 10
South Hadley, Cong. ch. 20 74
South Sudbury, Memorial Cong. ch. 5 77
Springfield, 1st Cong. ch., toward support Dr. C. D. Ussher, 100 00
Taunton, East Cong. ch. 3 46
Wakefield, Cong. ch. 50 02
Westfield, 2d Cong. ch. 30 00
West Gloucester, Cong. ch., of which Ladies' Aid, 2, 3 50
West Springfield, 1st Cong. ch. 12 00
Williamstown, Williams College, Class of 1892, William R. A. Wilson, toward support Rev. Geo. Allchin, 100 00
Winchendon, North Cong. ch. 41 00
Winchester, 1st Cong. ch., interest on legacy D. N. Skillings, 200 00
——, A. E. 20 00—3,493 35

Legacies — Enfield, J. B. Woods, by R. M. Woods, Trustee, add'l, 80 00
Fairhaven, Alexander Tripp, by Lemuel T. Willcox, Adm'r, add'l, 19 05
Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l, 3 00
Springfield, Maria J. B. Browne, by Geo. C. McClean, Ex'r, 500, less tax, 484 00——586 05

4,079 40

Young People's Societies

NEW HAMPSHIRE. — Hillsboro, Smith Memorial Y. P. S. C. E., for Aruppukottai, 3.06; Meriden, Mission Study classes, Kimball Union Academy, for Harpoot, 3; North Conway, Y. P. S. C. E., 7.57, 13 63

MASSACHUSETTS. — Boston, Pilgrim Y. P. S. C. E. (Dorchester), for Aruppukottai, 30; Brighton, Y. P. S. C. E., for Shao-wu, 15; Lawrence, South Y. P. S. C. E., 6; Lynn, North Y. P. S. C. E., for Sendai, 12.50; Melrose, Y. P. S. C. E., for Mt. Silinda, 10; Newburyport, Progressive Miss. Club of Belleville Cong. ch., 4; Sturbridge, Y. P. S. C. E., 7.50; West Gloucester, Y. P. S. C. E., 2, 87 00

100 63

Sunday Schools

NEW HAMPSHIRE. — Newmarket, Cong. Sab. sch. 1 86

VERMONT. — Enosburg, Cong. Sab. sch. 3 06

MASSACHUSETTS. — Attleboro, 2d Cong. Sab. sch., 6.80; Boston, Immanuel-Walnut-av. Cong. Sab. sch. (Roxbury), 25; Cambridge, Prim. Dept., 1st Cong. Sab. sch., 2; East Longmeadow, Cong. Sab. sch., 5; Melrose, Jun. Dept., Cong. Sab. sch., 12; South Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. M. Emrich, 15.30; West Gloucester, Cong. Sab. sch., 2; West Medford, Cong. Sab. sch., 5; Winchester, 1st Cong. Sab. sch., Easter thank-offering, 5, 78 10

83 02

MIDDLE DISTRICT

Connecticut

Abington, Cong. ch.	13 27	
Ansonia, Ger. Cong. ch.	2 00	
Bristol, Cong. ch.	67 20	
Hartford, Farmington-av. Cong. ch.	68 35	
Milford, Friend,	65	
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 117.51; 3d Cong. ch., 16.80,	134 31	
Montville, 1st Cong. ch.	14 00	
New Haven, Rev. L. H. Cone, 10; Harriet Bennett, 10,	20 00	
New London, 1st ch. of Christ, 122.74; Mrs. J. N. Harris, 2,000,	2,122 74	
Norwich, Broadway Cong. ch.	500 00	
Old Saybrook, Cong. ch.	27 36	
Salisbury, Cong. ch., toward support Dr. F. D. Shepard,	37 99	
Sharon, 1st Cong. ch.	9 03	
South Manchester, Wm. Ferguson,	3 00	
South Windsor, Friend,	2 00	
Stamford, Long Ridge Cong. ch.	5 00	
Taftville, Cong. ch.	66 75	
Thomaston, Cong. ch., of which M. S. H., 25,	39 21	
Waterbury, 2d Cong. ch.	671 94	
West Hartford, 1st ch. of Christ, toward support Rev. H. G. Bissell, 300; Mrs. E. W. Morris, for work in Turkey, 50,	350 00	
Wethersfield, Cong. ch.	72 80	
Wolcott, Cong. ch.	7 00	—4,234 60
Legacies. — New Milford, Mrs. Rebecca C. Beach, by Chas. M. Beach and J. Butler Merwin, Ex'rs,		300 00
		4,534 60

New York

Brooklyn, ch. of the Pilgrims, 10; Chas. A. Clark, 5,	15 00	
Corona, Union Evan. ch., North Branch,	3 00	
Crown Point, 1st Cong. ch.	12 00	
Farmingville, Cong. ch.	3 00	
Honeoye, Cong. ch.	15 50	
Lockport, 1st Cong. ch.	17 28	
Morristown, Cong. ch.	11 55	
Mount Vernon, 1st Cong. ch., Member, for work in Turkey,	5 00	
New York, Armenian Evan. Cong. ch., 17.25; Rev. Lyman Abbott, 100,	117 25	
Norwood, Cong. ch.	20 00	
Quaker Hill, Christ ch.	28 36	
Tarrytown, Mrs. H. F. Lombard,	50 00	
Willsboro, Cong. ch.	16 00	—313 94
Legacies. — Perry, Mrs. Martha B. Sheldon, add'l,	880 00	
Syracuse, Geo. F. Hitchcock,	100 00	—980 00
		1,293 94

New Jersey

Bloomfield, R. S. B., for work in Turkey,	5 00	
East Orange, 1st Cong. ch., toward support Rev. W. S. Dodd,	35 78	
Princeton, Rev. and Mrs. L. S. Crawford,	15 00	
Upper Montclair, Christian Union Cong. ch.	86 99	
——, Proceeds of Bonds,	1,905 00	—2,047 77

Pennsylvania

Philadelphia, Kensington Cong. ch.	5 00	
Scranton, 1st Welsh Cong. ch.	7 00	
——, Friend, for work in Turkey,	200 00	—212 00
Legacies. — Erie, Irwin M. Wallace, by Mrs. John DeWitt, thirteenth installment,		20 00
		232 00
Less. — Philadelphia, Individual gift transferred,		50 00
		182 00

Ohio

Cleveland, Chas. E. Ozanne,	50 00	
Hamilton, 1st Cong. ch.	12 00	
Kingsville, Sarah C. Kellogg, 5; Eliza S. Comings, 2,	7 00	
Lexington, Cong. ch.	5 00	
Lyme, Cong. ch. and Sab. sch.	24 67	
Oberlin, 1st Cong. ch., 67.42; 2d Cong. ch., Mrs. Mary B. Shurtleff, with previous donations, to const. MRS. S. H. PRICE, H. M., 50,	117 42	—216 09
Legacies. — Mad River, Frances J. Snodgrass, by Samuel R. Harshman, Trustee, add'l,		325 00
		541 09

North Carolina

Haywood, 1st Cong. ch.		1 00

Young People's Societies

CONNECTICUT. — Branford, Y. P. S. C. E., for Pang-Chuang, 5; North Stamford, Y. P. S. C. E., 7.26; Ridgefield, 1st Y. P. S. C. E., 10; Westville, Y. P. S. C. E., for Sholapur, 30, 52 26

NEW YORK. — Fulton, Y. P. S. C. E., 5; Hamilton, Y. P. S. C. E., 5, 10 00

NEW JERSEY. — Newark, Young People's Union of Belleville-av. Cong. ch., for Aruppukottai, 15 00

77 26

Sunday Schools

CONNECTICUT. — Ansonia, Ger. Cong. Sab. sch., 1; Cromwell, Cong. Sab. sch., 49.77; Hartford, Warburton Chapel Sab. sch., 14.10; Mansfield Center, 1st Cong. Sab. sch., 4; Milford, 1st Cong. Sab. sch., 15.61; New London, 1st ch. of Christ Sab. sch., 10.59; North Stamford, 1.08. 96 15

NEW YORK. — Riga, Cong. Sab. sch. 5 00

101 15

INTERIOR DISTRICT

Kentucky

Bethel, Cong. ch. 68

Alabama

Thorsby, Cong. ch. 15 75

Indiana

Winona Lake, Winona Federated ch., 12.25; Cash, 5, 17 25

Oklahoma

Oktaha, Cong. ch. 8 96

Illinois

Albion, Cong. ch.	5 45	
Algonquin, Cong. ch.	5 00	
Buda, Cong. ch.	39 00	
Chicago, 1st Cong. ch., 27.23; Leavitt-st. Cong. ch., 19.13; Professors Wilcox, Reisberg, and Scott 10 each, toward support Rev. C. N. Ransom, 30,	76 36	
Danville, Plymouth Cong. ch. and Sab. sch.	7 00	
Lagrange, 1st Cong. ch.	5 00	
Malta, 1st Cong. ch.	7 12	
McLean, Rev. J. C. Myers,	5 00	
Oak Park, 1st Cong. ch., of which 3 toward support Rev. R. Chambers and 57.50 toward support Dr. W. A. Hemingway,	110 50	
Shabbona, Cong. ch.	25 40	
Sterling, Cong. ch.	36 76	
Sycamore, 1st Cong. ch.	79 09	
West Pullman, 1st Cong. ch.	15 35	
Wheaton, College ch. of Christ, for Ing-hok,	112 86	—529 89
Legacies. — Elgin, Geo. P. Lord, by Louis N. Seaman, H. P. Zimmerman, and the Elgin Banking Co., Ex'rs, add'l,		500 00
		1,029 89

Michigan

Charlotte, 1st Cong. ch.	10 00	
Chassell, Cong. ch.	9 00	
Cheboygan, 1st Cong. ch.	10 00	
Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson,	400 00	
Fremont, Cong. ch.	8 14	
Grand Rapids, Smith Memorial Cong. ch.	8 27	
Greenville, 1st Cong. ch.	35 00	
Jenison, Cong. ch.	2 00	
Memphis, Cong. ch.	2 00	
Northport, Cong. ch.	3 30	
Rockford, Cong. ch.	10 00	
Traverse, 1st Cong. ch.	13 00	
——, Friend, of which 340 for Kustendil,	500 00	—1,010 71
Less. — Hopkins, 2d Cong. ch., item acknowledged in May *Herald* returned,		20 85
		989 86

Wisconsin

Amery, Cong. ch.	18 50	
Beloit, 1st Cong. ch.	180 00	
East Troy, Cong. ch.	5 32	
Elkhorn, Cong. ch.	12 50	
Leon, Cong. ch.	3 50	
Madison, 1st Cong. ch.	25 00	
Milwaukee, Pilgrim Cong. ch.	50 00	
Prescott, Cong. ch.	21 18	
South Milwaukee, Ger. Cong. ch.	2 50	
Trempealeau, Cong. ch.	2 19	
Whitewater, Cong. ch.	15 67	—336 36

Minnesota

Barnesville, Cong. ch.	12 00	
Claremont, Cong. ch.	5 00	
Dawson, Cong. ch.	14 43	
Lake Benton, Cong. ch.	2 26	
McIntosh, Cong. ch.	2 00	
Mentor, Cong. ch.	2 00	
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark,	173 53	
Rose Creek, Cong. ch.	3 00	
St. Paul, Plymouth Cong. ch.	51 51	
Sauk Center, 1st Cong. ch.	3 00	—268 73
Legacies. — St. Paul, Anson Blake, by Charles T. Thompson, Ex'r, add'l,		400 00
		668 73

Iowa

Ankeny, Cong. ch.	5 00	
Burlington, Cong. ch.	101 10	
Harlan, 1st Cong. ch.	57 06	
Ionia, Cong. ch., for Ing-hok,	6 00	
Keosauqua, L. Valentine,	500 00	—669 16

Missouri

Lebanon, 1st Cong. ch.	11 11	
St. Louis, Pilgrim Cong. ch.	174 15	
St. Joseph, Tabernacle Cong. ch.	87 20	—272 46

North Dakota

Carrington, 1st Cong. ch.	22 47	
Eckelson, Cong. ch.	2 51	
Elbowoods, Cong. ch. and branches, for Pang-Chuang,	25 00	
Harvey, 1st Cong. ch.	11 71	
Jamestown, Cong. ch.	11 60	
Mayville, Cong. ch.	9 50	
Sanborn, Cong. ch.	35 36	—118 15

South Dakota

Brentford, Cong. ch.	8 00	
Columbia, Cong. ch.	26 00	
De Smet, 1st Cong. ch.	18 00	
Elk Point, Cong. ch.	19 62	
Hetland, Cong. ch.	18 00	
Redfield, Cong. ch.	30 00	
Sioux Falls, Ger. Cong. ch.	10 00	—129 62

Nebraska

Ashland, 1st Cong. ch.	21 35	
Aurora, 1st Cong. ch.	30 00	
Cowles, Cong. ch.	16 00	
Dodge, Cong. ch. and Sab. sch.	11 00	
Inland, Ger. Cong. ch.	2 50	
Linwood, Cong. ch.	18 00	
Waverly, Cong. ch.	8 13	
West Cedar Valley, Cong. ch.	5 58	—112 56

Kansas

Wheaton, Cong. ch.		10 00

Montana

Great Falls, 1st Cong. ch.		25 21

Colorado

Arriba, Cong. ch.	4 50	
Boulder, 1st Cong. ch.	50 00	
Flagler, Cong. ch.	6 43	
Montrose, Cong. ch.	5 10	
Platte Valley, Cong. ch.	13 35	—79 38

Young People's Societies

Illinois. — Chicago, Mission Study and Prayer Union of Moody Bible Institute, for Mt. Silinda, 12.50; South Chicago, Y. P. S. C. E., 10; Villa Ridge, do., 2.50,	25 00
Missouri. — St. Louis, Fountain Park Y. P. S. C. E., for Ing-hok,	7 50
	32 50

Sunday Schools

Missouri. — Albion, Cong. Sab. sch., 4.09; Villa Ridge, do., 2.50; Waverly, do., 3.88,	10 47
Michigan. — Bellaire, 1st Cong. Sab. sch., 5.85; Big Rock, do., 1; Cadillac, Cong. Sab. sch., for Sholapur, 30,	36 85
Wisconsin. — New Lisbon, Cong. Sab. sch., 4.60; Prescott, do., 6.04,	10 64
Minnesota. — Barnesville, Cong. Sab. sch.	2 00
North Dakota. — Hankinson, Cong. Sab. sch., 12.60; Mayville, do., 18.20,	30 80
Montana. — Missoula, Swedish Cong. Sab. sch.	9 66
	100 42

PACIFIC DISTRICT

Arizona

Prescott, Cong. ch.	25 00

Utah

Vernal, Kingsbury Cong. ch.	4 00

Washington

Dayton, Cong. ch.	15 90	
Deer Park, W. H. Short,	10 00	
Richmond Beach, 1st Cong. ch.	5 60	—31 50

Oregon

Willard, Cong. ch.	5 00

California

Angel's Camp, Rev. and Mrs. J. W. Doane, 5 00
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Cloverdale, Cong. ch. 8 00
Ferndale, Cong. ch. 12 00
Los Angeles, J. M. S., toward support Rev. V. P. Eastman, 10 00
Oakland, 1st Cong. ch., 112.60; Pilgrim Cong. ch., 31.88, 144 48
Oroville, Cong. ch. 1 00
Pinole, B. T. Elmore, for Pang-Chuang, 5 00
Riverside, 1st Cong. ch. 177 72
Santa Rosa, Cong. ch., K. E. Soc. 5 60——440 80

Hawaii

Honolulu, Central Union Cong. ch., of which 110 for work in Turkey and 1,190 for Nauru Mission, etc. 1,300 00

Young People's Societies

California.—Corona, Y. P. S. C. E., for Madura, 6.50; Eureka, 1st Y. P. S. C. E., for Mt. Silinda, 7.50; Redlands, 1st Y. P. S. C. E., for Mt. Silinda, 30; Santa Cruz, 1st Y. P. S. C. E., 5, 49 00

Sunday Schools

Arizona.—Prescott, 1st Cong. Sab. sch. 2 50
Utah.—Vernal, Kingsbury Cong. Sab. sch. 4 00
6 50

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions, in part, 12,320 48
For repairs on windmill, etc., A. C. G. C. 202 53
For repairs, A. C. G. C. 132 70
For traveling expenses Miss I. C. Pohl, 103 40
For work, care Miss M. M. Root, 50 00
For work, care Miss E. M. Swift, 100 00
For repairs on missionaries' house, Osaka, 450 00
For girls' school, Madura, 300 00
(From Manhattan ch., New York City, toward support Mrs. F. B. Bridgman), 44 00
(From 1st ch., Buffalo, N. Y., toward support Rev. C. M. Warren), 5 00—13,708 11

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 16,000 00

From Woman's Board of Missions for the Pacific
Miss Mary C. McClees, Oakland, California, *Treasurer* 1,188 00
(From Redlands ch., toward support Rev. C. R. Hager), 25 00
For A. B. C. F. M., general work, 20 00—1,233 00
30,941 11

Additional Donations for Special Objects

Vermont.—Chelsea, Cong. Sab. sch., of which 6.84 for orphanage, care Rev. G. P. Knapp, and 6.84 for do., care Rev. B. K. Hunsberger, 13.68; Clarendon, Rev. W. R. Curtis, for village school work, care Rev. E. A. Yarrow, 1; North Bennington, Y. P. S. C. E., for work, care Rev. E. C. Partridge, 5; Northfield, Ardella K. Mead, for work, care Rev. M. W. Ennis, 5; St. Johnsbury, Geo. H. Cross, for reconstruction work, Central Turkey, 30, 54 68

Massachusetts.—Auburndale, Cong. Sab. sch., for school at Amanzimtoti, 18.50; Boston, Central Cong. Sab. sch. (Jamaica Plain), Bible class of Samuel B. Capen, for work, care Rev. Alden H. Clark, 170; do., Union ch. Bible school, for pupil, care Dr. E. L. Bliss, 12.04; do., Ladies of Allston, through Miss E. M. Stone, for native pastor, care Rev. P. B. Kennedy, 10; do., Mary Clement Leavitt, for work, care Rev. C. R. Hager, 15; Dedham, Miss M. C. Burgess, for industrial work, care Rev. E. C. Partridge, 50; Everett, Washburn Y. P. S. C. E. of the 1st Cong. ch., for work, care Rev. E. P Holton, 20; Fall River, 1st Cong. Sab. sch., Miss Brightman's class, for pupil, care Miss E. M. Garretson, 10; Franklin, 1st Cong. Sab. sch., Prim. Dept., for pupil, care Rev. E. H. Smith, 10; Hyde Park, Y. P. S. C. E., toward equipment hospital, care Dr. S. B. Tallmon, 10; Lawrence, Chinese Sab. sch. of South Cong. ch., for work, care Dr. C. R. Hager, 7; Longmeadow, Mrs. Annie C. Leete, for work, care Dr. G. C. Raynolds, 10; Lowell, H. B. Green, for work, care Miss C. Shattuck, 5; Mill River, Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 3.75; do., In memoriam, for work, care Mrs. R. Winsor, 3; Newton Center, 1st Cong. Sab. sch. Mutual class, for work, care George S. Eddy, 16; Rockland, Cong. Sab. sch., for pupil, care Rev. W. M. Zumbro, 12; South Framingham, Grace Cong. ch., Member, toward high school building, care Rev. R. S. M. Emrich, 50; do., Friends, for pupil, care Mrs. R. S. M. Emrich, 25; South Hadley, Bertha E. Blakely, for work, care Miss C. Shattuck, 5; Springfield, D. M. Wheeler, for work, care Rev. Edward Fairbank, 30; Winchester, Cong. Sab. sch., for pupil, care Rev. T. A. Baldwin, 30, 522 29

Rhode Island.—Providence, Central Cong. Sab. sch., Miss Fairchild's class, for pupil, care Rev. L. P. Peet, 10; Westerly, Dr. Morgan, for work, care Dr. C. D. Ussher, 1, 11 00

Connecticut.—Hartford, Windsor-av. Cong. ch., Mission Band, for pupil, care Rev. G. P. Knapp, 6.05; do., Sarah B. Colver, for work, care Rev. J. S. Porter, 125; Lakeville, T. L. Norton, for work in Van, 50; New London, Mrs. J. N. Harris, for Guadalajara College, 1,000; South Glastonbury, Ladies' Miss. Soc., for work, care Rev. T. D. Christie, 15; Suffield, Four young people, for Bible-woman, care Rev. J. P. Jones, 50; West Hartford, 1st ch. of Christ, for pupil, care Rev. H. G. Bissell, 12; ——, through Rev. D. M. S., for work in Van, 16, 1,274 05

New York.—Brooklyn, Central Cong. Sab. sch., for native helper, Marathi, 100; do., Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; Castile, Sanitarium Miss. Soc., for work, care Miss F. K. Bement, 25; Lancaster, Presb. ch., for work, care the Misses Ely, 12; Lyons, Y. P. S. C. E. of Presb. ch., for pupils, care Rev. L. F. Ostrander, 40; New York, Mrs. M. E. Byington, through Miss E. M. Stone, for the *Zornitsa*, 25; Poughkeepsie, Irving Elting, for work, care Miss C. Shattuck, 25; Smyrna, Mrs. M. H. Northup, for Ponasang Hospital, 2, 232 00

New Jersey.—Camden, Miss Ackley, for use of Dr. H. N. Kinnear, 1; East Orange, 1st Cong. Sab. sch., for Bible-reader, care Rev. W. S. Dodd, 10; Glen Ridge, Cong. Sab. sch., for student, care Rev. T. F. Hahn, 30; do., Robert Carter, for boys' school, care Rev. W. S. Dodd, 30; do., Mrs. F. E. Cutler, for work, care Rev. R. Chambers, 5; Merchantville, Presb. Sab. sch., for pupil, care the Misses Ely, 25; Princeton, Rev. L. S. Crawford, for his use, 75, 176 00

Pennsylvania.—Milford, Rev. and Mrs. C. A. White, for Arthur ch., care Rev. J. C. Perkins, 60; Philadelphia, 1st Schwenkfeldian Sab. sch., for work, care Miss F. K. Heebner, 17, 77 00

Ohio.—Cincinnati, Plymouth ch., Rev. and Mrs. L. W. Mahn, for native worker, care Rev. G. H. Hubbard, 5; do., Isabella A. Kolbe, for pupil, care Miss C. Shattuck, 10; Lorain, Mrs. C. R. Horn, for pupil, care Rev. P. L. Corbin, 10; Oberlin, Mrs. L. G. B. Hills, for hospital and other work, care Miss V. Billings, 220; do., the Shansi Memorial Asso., Oberlin College, for native helper, care Rev. P. L. Corbin, 62.50; do., D. S. Husted, for work, care Rev. G. D. Wilder, 25, 332 50

North Carolina.—King's Mountain, Lillian S. Cathcart, for native worker, care Rev. D. Z. Sheffield, 30 00

Florida.—Deland, A. H., for Ponasang Hospital, 10 00

TEXAS. — Dallas, Central Cong. ch. Ladies' Miss. Soc., for Bible-woman, care Rev. C. R. Hager, 7 50

ILLINOIS. — Chicago, Summerdale Y. P. S. C. E., for Edgar B. Wylie School, care Rev. J. J. Banninga, 10; do., Grace Cong. ch., Mr. and Mrs. J. A. Werner, for pupils, care Rev. H. G. Bissell, 120; do., do., for native worker, care Rev. H. G. Bissell, 15; do., Grace Cong. Sab. sch., for native preacher, care Rev. H. G. Bissell, 18.75; do., M. J. Clark, for work, care Rev. E. A. Yarrow, 10; Geneva, George N. Taylor, for work in Sholapur, 15; Oak Park, H. W. Austin, for house at Tai-ku, 2,000; Payson, Rev. D. B. Eells, for native helpers, care Mrs. R. Winsor, 50; ———, Friend, for work in Japan, 1, 2,239 75

MICHIGAN. — Battle Creek, J. A. Kellogg, for medical instruments, care Dr. C. D. Ussher, 50; Bellaire, 1st Cong. Y. P. S. C. E., for work, care Rev. J. P. McNaughton, 3.50; Conklin, F. C. Laslette, for work, care Rev. W. H. Sanders, 25; Detroit, Brewster Y. P. S. C. E., for work, care Rev. E. P. Holton, 12; Dorr, Almon Gilbert, of which 10 for work, care Dr. H. N. Kinnear and 10 for work, care Rev. G. H. Hubbard, 20, 110 50

MINNESOTA. — Maple Plain, E. J. Cranston, for pupil, care Miss E. M. Atkins, 10.50; Minneapolis, Bethel Cong. Sab. sch., for school, care Miss A. L. Millard, 20; Pelican Rapids, Cong. ch., for work, care J. E. Merrill, 5; St. Cloud, Gertrude Cambell, for pupil, care Miss E. M. Atkins, 5, 40 50

IOWA. — Mt. Pleasant, Cong. ch. Ladies' Soc., through Mrs. W. L. Hornby, for pupil, care W. E. Hitchcock, 10; Newton, Y. P. S. C. E., for native teacher, care Rev. R. A. Hume, 30, 40 00

MISSOURI. — Kansas City, Miss White and friend, for evangelistic work, care Dr. C. D. Ussher, 15 00

NORTH DAKOTA. — Carrington, 1st Cong. ch., for Bible-woman, care the Misses Wyckoff, 25 00

NEBRASKA. — Havelock, Jun. Y. P. S. C. E., toward church building, care Rev. Thos. King, 10 00

KANSAS. — Frankfort, Susan M. Morton, for pupils, care Miss M. L. Daniels, 10 00

COLORADO. — Denver, 2d Cong. Sab. sch., for Bible-woman, care Rev. C. R. Hager, 15 00

WASHINGTON. — Seattle, Mr. and Mrs. W. A. Hillis, for work, care Dr. H. N. Kinnear, and to const. PERCY DAVID HILLIS, H. M. 100 00

CALIFORNIA. — Claremont, Cong. Sab. sch., for Bible-woman, care Rev. H. G. Bissell, 9; San Jacinto, Cong. Sab. sch., for native teacher, care Rev. R. A. Hume, 7.50, 16 50

CANADA. — Montreal, Wm. Birks, for evangelistic work, care Dr. G. C. Raynolds, 100; do., H. G. Griswold, for work, care do., 25; do., Three friends, through Mrs. Chas. T. Williams, for scholarship, care Miss Emily McCallum, 70; do., D. W. Ross, for work, care Rev. H. K. Wingate, 50; do., Friends, for evangelistic work, care Dr. C. D. Ussher, 12.50, 257 50

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For work, care the Misses Melville,	250 00	
For work, care the Misses Melville,	2 00	
For work, care the Misses Melville,	5 00	
For native helper for Miss Sarah Stimpson,	18 00	
For use of Miss L. F. Cole.	19 80	
For use of Miss C. Shattuck,	50 00	
For pupil, care Miss C. Shattuck,	15 00	
For pupils, care Miss M. L. Daniels,	30 00	
For work, care Dr. G. C. Raynolds,	25 00	
For work, care Rev. R. S. Stapleton,	35 00	
For student aid, care Mrs. R. S. Stapleton,	30 00	
For use of Mrs. R. S. Stapleton,	25 00	
For pupil, care Miss Clara H. Bruce,	4 00	
For pupils, care Mrs. R. Winsor,	37 50	
For pupil, care Miss M. T. Noyes,	15 00	
For pupil, care Miss S. R. Howland,	5 00	
For pupil, care Miss H. L. Osborne,	10 00	
For pupil, care Miss L. N. Jones,	25 00	601 30

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For student, Marsovan,	15 00	
For use of Miss J. L. Graf,	5 00	
For work, care Mrs. E. Fairbank,	15 00	35 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer*

For scholarship, care Miss A. T. Allen,	52 00	
For Bible-woman, care Mrs. G. H. Hubbard,	30 00	
For hospital in Marsovan,	10 00	
For work, care Rev. C. R. Hager,	50 00	142 00

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS
Miss Emily Thompson, Toronto, Ontario, *Treasurer*

For pupils, care Mrs. G. G. Brown,	12 00

Income St. Paul's Institute

For St. Paul's Institute,	610 23

Income Blank Memorial Fund

For scholarship, Anatolia College,	39 00
	7,046 30
Donations received in April,	55,152 45
Legacies received in April,	3,111 05
	58,263 50

Total from September 1, 1908, to April 30, 1909. Donations, $377,450.31; Legacies, $64,820.54 = $442,270.85.

Woman's Medical Mission, Jaffna

MASSACHUSETTS. — Springfield, North Cong. ch. 100 00

Work in the Philippines

NEW YORK. — New York, K, 300 00

Ruth Tracy Strong Fund
(For work at Beira, East Africa)

For Expense

MASSACHUSETTS. — Newton, Mrs. C. E. Billings,	5 00
CONNECTICUT. — Naugatuck, Y. P. S. C. E.	5 00
	10 00

The New Hiram Bingham

MAINE. — Sandy Point, Cong. Sab. sch., 1; Scarboro, 1st Parish Cong. Sab. sch., .60,	1 60
VERMONT. — Bennington Center, Cong. Sab. sch.	35 00
MASSACHUSETTS. — Boston, Phillips Cong. Sab. sch. (South Boston), 11.22; do., through W. B. M., 4; Haverhill, West Cong. Sab. sch., .20; Marblehead, Friend, 16; Rockland, Cong. Sab. sch., .70; Salem, Tabernacle Sab. sch. Prim. Dept., 1.20,	33 32
CONNECTICUT. — Green's Farms, Cong. Sab. sch., 5.60; New Haven, Five little boys, 3; Old Saybrook, Cong. Sab. sch., 14.22,	22 82
NEW YORK. — Brooklyn, Immanuel Cong. Sab. sch.	12 00
FLORIDA. — Tampa, 1st Cong. Sab. sch., Miss Sprague's class and friends,	2 00
WISCONSIN. — Oshkosh, Plymouth Cong. Sab. sch., Jun. Dept., 1.50; Sparta, Cong. Sab. sch., 15.30,	16 80
MINNESOTA. — Freeborn, Cong. Sab. sch.	2 50
SOUTH DAKOTA. — Columbia, United Cong. Sab. sch.	2 00
KANSAS. — Lawrence, Plymouth Cong. Sab. sch.	15 81
MONTANA. — Laurel, Cong. Sab. sch.	17 60
CALIFORNIA. — Alameda, West End Cong. Sab. sch.	2 00
	163 45

Annual Meeting of the American Board of Commissioners for Foreign Missions

MINNEAPOLIS, MINNESOTA

October 13th to 15th
1909

The One Hundredth Annual Meeting of the A. B. C. F. M. will be held at Minneapolis, Minn., beginning Wednesday, October 13th, at 10 o'clock A.M., and closing Friday evening, October 15th.

All sessions will be held in Plymouth Church, except the joint meeting of the Board and the Congregational Brotherhood, which will be held in The Auditorium, corner of Nicollet Avenue and Eleventh Street, on Thursday evening.

The annual sermon will be delivered by Rev. Washington Gladden, D.D. There will be other prominent speakers, among them Dr. F. W. Gunsaulus, of Chicago; Hon. H. M. Beardsley, of Kansas City; Pres. Samuel B. Capen, of the Board, and twenty missionaries fresh from the field.

In accordance with a recent vote of the American Board, entertainment will be given most cordially to the following classes of persons:

Missionaries of the American Board, Theological Students, Officers of the American Board and of the Woman's Boards, and Corporate Members and their wives. Each applicant is requested to give name in full with title (Rev., Mr., Mrs., or Miss) and state to which of the invited classes he or she belongs.

Applications should be made not later than September 20th, 1909.

Notice about railroad rates will be given later.

In behalf of the Committee of Arrangements,

F. W. LYMAN, *Chairman*
700 Oneida Block
Minneapolis, Minn.

THE CONFERENCE GROUP OF JUNE, 1909